

Section 1

Morning Chanting

1.1 Dedication of Offerings

Yo so bhagavā arahang sammāsambuddho,
*To the Blessed One, the Buddha
 who fully attained perfect Awakening,*
 Svākkhāto yēna bhagavatā dhammo,
to the Teaching, which he expounded so well,
 Supatipanno yassa bhagavato sāvakasangho,
*and to the Blessed One's disciples
 who have practiced well,*

Tammayang bhagavantang sadhammang sasanghang,
to these, the Buddha, the Dhamma and the Sangha,
 Imēhi sakkārēhi yathārahang āropitēhi abhipūjayāma,
we respect with offerings our rightful homage,
 Sādhu no bhantē bhagavā sucira-parinibbutopi,
*it is well for us that the Blessed One
 having attained liberation,*

Pacchimā-janatā-nukampamā-nasā,
still had compassion for future generations,
 Imē sakkārē duggata-pannākāra-bhūtē patigganhātu,
may these simple offerings be accepted,
 Amhākang dīgharattang hitāya sukhāya,
*for our long-lasting benefit
 and for the happiness it gives us.*

Arahang sammā-sambuddho bhagavā,
*The Blessed One is Worthy
and Rightly Self-awakened,*
Buddhang bhagavantang abhivādēmi,
*I bow down before the Awakened, Blessed One,
(BOWDOWN)*

Svākkhāto Bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
Dhammadang namassāmi,
I pay homage to the Dhamma, (BOWDOWN)

Supatipanno bhagavato sāvaka-sangho,
*The Sangha of the Blessed One's disciples
has practiced well,*
Sanghang namāmi.
I pay respect to the Sangha. (BOWDOWN)

Buddha namatthu

(LEADER):

*Handa mayang buddhassa bhagavato
pubba-bhāga-namakārang karoma sē,*

*Now let us chant the preliminary passage in
homage to the Awakened One, the Blessed One,*

(ALL)

Namo tassa bhagavato arahato sammā-sambuddhassa.
(Three times)

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

1.3 Praise for the Buddha

(LEADER):

Handa mayang buddhābhithuting karoma sē:

Now let us give high praise to the Awakened One:

(ALL): *Yo so tathāgato, He who has attained the Truth,
Arahant, the Worthy One,*

sammā-sambuddho, the Rightly Self-awakened One,

Vijjā-carana-sampanno, Consummate in knowledge and conduct,

Sugato, one who has gone the good way,

Lokavidū, knower of the cosmos,

Anuttaro purisa-damma-sārathi,

unexcelled trainer of those who can be taught,

Satthā dēvamanussānang, Teacher of human and divine beings,

Buddho, bhagavā, awakened, blessed,

Yo imang lokang sadēvakang samārakang sabrahmakang,

Who made known—having realized it through direct

knowledge to this world with its devas,

maras, and brahmas.

*Sassamana-brāhmaṇing pajang sadēva-manussang sayang
abhiññā sacchikatvā pavēdēsi,*

its generations with their contemplatives

and priests, their rulers and common people.

Yo dhammang dēsēsi ādi-kalyānang

majjhē-kalyānang pariyoṣāna-kalyānang,

who explained the Dhamma fine in the beginning

fine in the middle, fine in the end,

Sātthang sabyañjanang kēvala-paripunnang

Parisuddhang brahma-cariyang pakāsēsi,

who expounded the holy life both in its particulars

and in its essence; entirely complete, perfectly pure,

Tamahang bhagavantang abhipūjayāmi,

*I worship most highly that Blessed One,
Tamahang bhagavantang sirasā namāmi.*

*To that Blessed One I bow my head down.
(BOW DOWN)*

1.4 Praise for the Dhamma

(LEADER):

Handa mayang dhammābhithuting karoma sē:

Now let us give high praise to the Dhamma,

(ALL) *Yo so svākkhāto bhagavatā dhammo,*

*The Dhamma well-expounded by the Blessed One,
Sanditthiko, to be seen here and now,*

Akāliko, timeless,

Ēhipassiko, encouraging investigation,

Opanayiko, leading inward,

*paccattang vēditabbo viññūhi, to be seen by the wise
for themselves,*

Tamahang dhammang abhipūjayāmi,

*I worship most highly that Dhamma,
Tamahang dhammang sirasā namāmi.*

*to that Dhamma I bow my head
down.*

(BOW DOWN)

1.5 Praise for the Sangha

(LEADER):

Handa mayang sankhābhithuting karoma sē:

Now let us give high praise to the Sangha,

(ALL): *Yo so supatipanno bhagavato sāvaka-sangho,*

*The Sangha of the Blessed One's disciples
who have practiced well,*

Uju-patipanno bhagavato sāvaka-sangho,

who have practiced directly,
Ñāya-patipanno bhagavato sāvaka-sangho,
who have practiced insightfully,
Sāmīci-patipanno bhagavato sāvaka-sangho,
who have practiced properly,
Yadidang cattāri purisa-yugāni attha purisa-puggalā,
Namely, the four pairs the eight types of noble ones,
Ēsa bhagavato sāvaka-sangho,
that is the Sangha of the Blessed One's disciples,
Āhuneyyo, *worthy of gifts,*
Pāhuneyyo, *worthy of hospitality,*
Dakkhineyyo, *worthy of offerings,*
Añjalī-karaniyo, *worthy of respect,*
Anuttarang puññagkhēttang lokassa,
the incomparable field of merit for the world,
Tamahang sanghang abhipūjayāmi,
I worship most highly that Sangha,
Tamahang sanghang sirasā namāmi.
to that Sangha I bow my head down.
(BOW DOWN)

1.6 Salutation to the Triple Gem

(The Topics for Chastened Dispassion)

(LEADER):

*Handa mayang ratanattayappanāmagāthāyo cēva
Sangvēga parigittana-pāthañca bhanāma sē:*

*Now let us recite the stanzas in salutation to
the Triple Gem together with the passage on
the topics inspiring a sense of Chastened dispassion,*

(ALL)

Buddho susuddho karunā-mahannavo,

*The Buddha, well-purified, with ocean-like compassion,
Yoccanta-suddhabbarā-ñāna-locano,
possessed of the eye of knowledge completely purified,*

Lokassa pāpūpakilēsa-ghātako,
destroyer of the evils and corruptions of the world,
 Vandāmi buddhang ahamādarēnatang,
I revere that Buddha with devotion,
 Dhammo padīpo viya tassa satthuno,
the Teacher's Dhamma, like a lamp,
 Yo magga-pākāmata-bhēdabhinnako,
divided into Path, Fruition, and the deathless,

Lokuttaro yo ca tadaṭtha-dīpano,
both transcendent (itself)
and showing the way to that goal.
 Vandāmi dhammang ahamādarēna tang,
I revere that Dhamma with devotion,
 Sangho sukhēttā-bhayatikhētta-saññito,
the Sangha, called a field better than the best,
 Yo dittha-santo sugatā-nubodhako,
who have seen peace, awakening
after the one gone the good way,
 Lolappahīno ariyo sumēdhaso,
who have abandoned carelessness
who are the noble ones, the wise.
 Vandāmi sanghang ahamādarēnatang,
I revere that Sangha with devotion,
 Iccēvamēkantabhipūjaney yakang,
by the power of the merit I have made,
 Vatthuttayang vandayatā-bhisankkhatang,
in giving reverence to the Triple Gem,
 Puññang mayā yang mama sabbupaddavā,
worthy of only the highest homage,
 Mā hontu vē tassapabhāva-siddhiya,

may all my obstructions cease to be.

Idha tathāgato lokē uppanno arahang sammā-sambuddho,

here, One attained to the Truth, Worthy and Rightly self-Awakened, has appeared in the world,

Dhammo ca dēsito niyyāniko upasamiko Parinibbāniko,

and Dhamma is explained; leading out of samsara, calming; tending toward total Nibbana,

sambodhagāmī sugatap-pavēdito,

going to self-awakening, declared by one who has gone the good way.

Mayan-tang dhammadang sutvā ēvang jānāma,

Having heard the Dhamma, we know this,

Jātipi dukkhā, *birth is suffering,*

Jarāpi dukkhā, *aging is suffering,*

Maranampi dukkhang, *death is suffering,*

Soka-paridēva-dukkha-domanas-supāyāsāpi dukkhā,

Sorrow, lamentation, pain, distress, and despair are suffering,

Appiyēhi sampayogo dukkho,

association with things disliked is suffering,

piyēhi vippayogo dukkho,

separation from things liked is suffering,

Yampicchang na labhati tampi dukkhang,

not getting what one wishes is suffering,

Sankkhittēna pañcuppādā-nakkhandhā dukkhā,

in short; the five aggregates for clinging are sufferings,

Seyyathidang:Rūpūpādā-nakkhandho,

namely, form as an aggregate for clinging,

Vēdanūpādā-nakkhandho,

feeling as an aggregate for clinging,

Saññūpādā-nakkhandho,

perception as an aggregate for clinging,
Sankkhārūpādā-nakkhandho,
mental processes as an aggregate for clinging,
Viññānū-pādānakkhandho,
consciousness as an aggregate for clinging,
Yēsang pariññāya, Dharamāno so bhagavā,
so that they might fully understand this,
the Blessed One, while still alive,
Ēvang bahulang sāvakē vinēti,
often instructed his disciples in this way,
Ēvang bhāgā ca panassa bhagavato sāvakēsu
Anusāsanī, Bahulā pavattati,

Many times, did he emphasize this part of his admonition,
Rūpang aniccang, *form is impermanent,*
Vēdanā aniccā, *feeling is impermanent,*
Saññā aniccā, *perception is impermanent,*
Sangkhārā aniccā, *mental processes are impermanent,*
Viññānang aniccang, *consciousness is impermanent,*
Rūpang anattā, *form is not-self,*
Vēdanā anattā, *feeling is not-self,*
Saññā anattā, *perception is not-self,*
Sangkhārā anattā, *mental processes are not-self,*
Viññānang anattā, *consciousness is not-self,*
Sabbē sangkhārā aniccā, *all processes are impermanent,*
Sabbē dhammā anattāti, *all phenomenon are not-self,*
Tē (women: Tā) mayang, *all of us,*
Otinnāmaha jātiyā, *beset by birth,*
Jarā-maranēna, *aging and death,*
Sokēhi, Paridēvēhi, *by sorrows, lamentations,*
Dukkhēhi, Domanassēhi, *suffering, distresses,*
Upāyāsēhi, *and despairs,*

Dukkhotinnā, *bound by sufferings,*
 Dukkha-parētā, *obstructed by sufferings,*
 Appēvanā-mimassa kēvalassa
 Dukkhak-khandhassa antakiriyā paññāyēthāti.

(Think) Oh; that the end of this entire mass of suffering and stress might be known.

*(MONKS and NOVICES)

Cira-parinibbutampi tang bhagavantang uddissa
 Arahantang sammā-sambuddhang,

*Though the total liberation of the Blessed One,
 the Worthy One, the Rightly Self-awakened One
 was long ago,*

Saddhā agārasmā anagāriyang pabbajitā,

*we have gone forth in faith from home
 to homelessness in dedication to him,*

Tasming bhagavati brahma-cariyang carāma,

we practice that Blessed One's holy life,

Bhikkhūnang sikkhā-sājīva-samāpannā,

*fully endowed with the bhikkhus' training
 and livelihood,*

Tang no brahmacariyang, Imassa kēvalassa

Dukkhak-khandhassa antakiriyāya sangvattatūti,

*may this holy life of ours bring about the end
of this entire mass of suffering and stress,
(For lay people)

Cira-parinibbutampi tang bhagavantang saranang gatā,
*Though the total Liberation of the Blessed One
the Worthy One, the Rightly Self-awakened One
was long ago, we have gone for refuge in him,*
Dhammañca bhikkhu-sanghañca,
in the Dhamma, and in the Bhikkhu Sangha,
Tassa bhagavato sāsanang yathā-sati yathā-balang
Manasikaroma, Anupatipajjāma,
*we attend to the instruction of the Blessed One,
as far as our mindfulness and strength will allow,
and we practice accordingly,*
Sā sā no patipatti, Imassa kēvalassa dukkhak-khandhassa
Antakiriyāya sangvattatūti.
*May this practice of ours bring about the end
of this entire mass of suffering and stress.*

1.7 Patisangkhāyoniso *Reflecion at the Moment of Using the Requisites*

(LEADER)

Handa mayang tangkhanika-paccavēkkhana-pāthang bhanāma sē.

*Now let us recite the passage for reflection
at the moment (of using the requisite),*

(ALL)

Patisangkhāyoniso cīvarang patisēvāmi,

*Mindfully reflecting, I use the robe,
Yāvadēva sītassa patighātāya, only to ward off cold,
Unhassa patighātāya, to ward off heat,*

Dangsa-makasa-vātātapa-siringsapa-samphassānang
 Patighātāya, *to ward off the touch of flies,
 mosquitoes, wind, sun, and reptiles,*
 Yāvadēva hirikopina-paticchā-danatthang.
*simply for the purpose of covering
 the parts of the body that cause shame,*

Patisangkhāyoniso pindapātang patisēvāmi,
Mindfully reflecting, I use alms food,
 Nēva davāya na madāya na mandanāya na Vibhūsanāya,
*not playfully, nor for intoxication, nor for putting on
 weight, nor for beautification,*
 Yāvadēva imassa kāyassa thitiyā yāpanāya,
*but simply for the survival
 and continuance of this body,*
 Vihingsuparatiyā brahma-cariyānuggahāya,
*for ending its afflictions,
 for the support of the holy life,*

Iti purānañca vēdanang patihangkhāmi,
Mindfully like this, I will destroy old feelings of hunger,
 NavañcaVēdanang na uppādēssāmi,
and not create new feelings from over-eating,
 Yātrā ca mē bhavissati anavajjatā ca phāsu-vihāro cāti,
*so, there will be free from physical troubles
 and living at ease.*

Patisangkhā yoniso sēnāsanang patisēvāmi,
Mindfully reflecting, I use the lodging,

Yāvadēva sītassa patighātāya,
simply to ward off cold,
 Unhassa patighātāya, *to ward off heat,*
 Dangsa-makasa-vātātapa-siringsapa-samphassānang
 Patighātāya, *To ward off the touch of flies,*
mosquitoes, wind, sun and reptiles,
 Yāvadēva utuparissaya-vinodanang
 Patisallā nārāmatthang,
simply for protection from the inclemencies
of weather and for the enjoyment of seclusion.

Patisangkhāyoniso gilāna-paccaya-bhēsajja-
 Parikkhārang patisēvāmi,
Mindfully reflecting, I use medicinal requisites
for curing sickness,
 Yāvadēva uppannānang veyyābādhikānang
 Vēdanānang patighātāya,
simply to ward off any pain of illness
that has arisen,
 Abyāpajja-paramatāyāti.
and for maximum freedom from disease.

1.8 Puñña-udissagāthā (Dedication of Merit)

(LEADER) *Handamayang sabbapatidāngāthāyo bhanāmasē*

(ALL) Puññassidāni katassa Yānaññāni katāni mē,
May all beings without limit, without end
have a share in the merit just now made,
 Tēsañca bhāgino hontu Sattānantāp-pamānakā,
and in whatever other merit I have done,
 Yē piyā gunavantā ca Maihang mātā-pitādayo,

*those who are dear and kind to me
beginning with my mother and father,*

Ditthā mē cāpyaditthā vā Aññē majjhatta-vērino,
*whom I have seen or never seen
and others, neutral or hostile,*

Sattā titthanti lokasming Tē-bhummā catu-yonikā,
*beings established in the cosmos
the three realms, the four kinds of birth,*

Pañcēka-catuvokārā Sangsarantā bhavābhavē,
*with five, one, or four aggregates,
wandering on from realm to realm.*

Yātang yē pattidānam-mē anumodantu tē sayang,
*if they know of my dedication of merit
may they themselves rejoice,*

Yē cimang nappajānanti dēvā tēsang nivēdayung,
and if they do not know, may the devas inform them,

Mayā dinnāna-puññānang, anumodana-hētunā,
by reason of their rejoicing in my gift of merit,

Sabbē sattā sadā hontu avērā sukha-jīvino,
*may all beings always live happily
free from animosity,*

Khēmappadañca pappontu Tēsāsā sijjhatang subhā.
*may they attain the serene state
and their radiant hopes be fulfilled.*

1.9 Pattidānagāthā

Transference of Merit

(Leader) **Handa mayang Pattidānagāthāyo bhanāma se**
Let us now make the dedication of merit.

(ALL); **Yā dēvatā santi vihāravāsinī,**
The devas which dwell in temple,

Thūpē gharē bodhigharē tahiñg tahiñg,
in the pāgoda in the bodhi tree,
 Tā thammadānēna bhavantu pūjītā,
those dēvas we have worshipped with sacrificial objects,
 Sotthing karontēna vihāramandalē,
may they grant happiness in the circle of this temple,
 Thērā ca majjhā navakā ca bhikkhavo,
monks who are elders, midle and new monks,
 Sārāmikā dānapatī upāsakā,
Laymens and laywomen of good breeding,
 Gāmā ca dēsā nigamā ca issarā,
all householders, country men, villagers, and chieftains,
 Sappānabhūtā sukhitā bhavantu tē,
may they and all creatures attain happiness,
 Jalābuja yēpi ca andasambhavā Sangsēdajātā athavo papātikā,
may all creatures whether born from water,
an egg, moisture, or from the womb,
 Nīyyānikang dhammavarang paticca te,
may they have the precious Dhamma
which lead to the good way,
 Sabbēpi dukkhassa karontu sangkayang,
may it bring an end to suffering
 Thātu cirang satang dhammo, dhammaddarā ca puggalā,
May the dhamma of good people long abide,
and may people who observe the dhamma live long,

 Sangho hotu samaggo va atthāya ca hitāya ca,
May the Sangha be ever harmony
ready to bring benefits and assistance,
 Amhē rakkhantu saddhamo,sabbēpi dhammacārino,

*may the true Dhamma protect us all
and carefor all who uphold the Dhamma,*

Vuddhing sampāpuneyyāma dhammē ariyappavēditē,

*may we all progress in the Dhamma
which the Noble one has made manifest,*

Pasannā hontu sabbēpi pānino buddhasāsanē,

may all beings have faith in the teaching of the Buddha,

Sammā dhārang pavēcchanto kālē dēvo pavassatu,

may it rain in time after properly bestowing showers,

Vuddhībhāvāya sattānang samiddhang nētu mēdaning,

*may the earth, for the prosperiy of beings
bring them success,*

Mātā pitā ca atrajang niccang rakkhanti puttakang,

a mother and father always protect their own child,

Ēvang dhammēna rājāno pajang rakkhantu sabbadā,

so according to the Dhamma,

may kings always protect their subjects,

1.20 The Supreme Attitudes

(Sharing the loving kindness)

Ahang sukhito homi, *May I be happy,*
 Niddukkho homi, *may I be free from stress and pain,*
 Avēro homi, *may I be free from animosity,*
 Abyāpajjho homi, *may I be free from oppression,*
 Anīgho homi, *may I be free from trouble,*
 Sukhī attānang parihaarāmi,
may I look after myself with ease,
 Sabbē sattā sukhitā hontu,
may all living beings be happy,
 Sabbē sattā avērā hontu,
may all living beings be free from animosity,
 Sabbē sattā abyapajjhā hontu,
may all living beings be free from oppression,
 Sabbē sattā anīghā hontu,
may all living beings be free from trouble,
 Sabbē sattā sukhī attānang parihaarantu,
may all living beings look after themselves with ease,
 Sabbē sattā sabba-dukkhā pamuñcantu,
may all living beings be free from all stress and suffering,
 Sabbē sattā laddha-sampattito mā vigacchantu,
*may all living beings not be deprived
of the good Fortune they have attained,*
 Sabbē sattā kammassakā kamma-dāyādā kamma-Yoni
 kamma-bandhu kamma-patisaranā,
*All living beings are the owners of their kamma,
heir to their kamma, born of their kamma,
related through their kamma,
and live dependently on their kamma.*

Yang kammang karissanti kalyānang vā pāpakang vā,

whatever they do, for good or for evil,

Tassa dāyādā bhavissanti,	To that will they fall heir,
Sabbē sattā sadā hontu,	may all beings live happily,
Avērā sukha-jīvino,	always free from animosity.
Katang puñña-phalang mai-hang,	May all share in the blessings,
Sabbē bhāgī bhavantu tē,	springing from the good I have done,
Hotu sabbang sumanggalang,	may there be every good blessing,
Rakkhantu sabba-dēvatā,	may the devas protect you,
Sabba-buddhānubhāvēna,	by the power of all the Buddhas,

Sotthī hontu nirantarang,	may you forever be well,
Hotu sabbang sumanggalang,	may there be every good blessing,
Rakkhantu sabba-dēvatā,	may the devas protect you,
Sabba-dhammānubhāvēna,	by the power of all the Dhamma,

Sotthī hontu nirantarang,	may you forever be well,
Hotu sabbang sumanggalang,	may there be every good blessing,
Rakkhantu sabba-dēvatā,	may the devas protect you,
Sabba-sanghānubhāvēna,	by the power of all the Sangha,
Sotthī hontu nirantarang,	may you forever be well.

THE END OF MORNING CHANTING.

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Section 2

Evening Chanting

2.1 Dedication of Offerings

Yo so bhagavā arahang sammāsambuddho,
To the Blessed One, the Buddha,
who fully attained perfect Awakening,
 Svākkhāto yēna bhagavatā dhammo,
to the teaching, which he expounded so well,
 Supatipanno yassa bhagavato sāvakasangho,
and to the Blessed One's disciples,
who have practiced well,
 Tammayang bhagavantang sadhammang sasanghang,
to these—the Buddha, the Dhamma, and the Sangha,
 Imēhi sakkārēhi yathārahang āropitēhi abhipūjayāma,
we respect with offerings our rightful homage,
 Sādhu no bhantē bhagavā sucira-parinibbutopi,
it is well for us that the Blessed One,
having attained liberation,
 Pacchimā-janatānukampa-mānasā,
still had compassion for future generations,
 Imē sakkārē duggata-pannākāra-bhūtē patigganhātu,
may these simple offerings be accepted,
 Amhākang dīgharattang hitāya sukhāya,
for our long-lasting benefit and
for the happiness it gives us.

Arahang sammā-sambuddho bhagavā,
*the Blessed One is worthy
 and Rightly Self-awakened,*
 Buddhang bhagavantang abhivādēmi,
*I bow down before the Awakened, Blessed One,
 (BOW DOWN)*

Svākkhāto bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
 Dhammang namassāmi,
I pay homage to the Dhamma,(BOW DOWN)

Supatipanno bhagavato sāvakasangho,
*The sangha of the Blessed One's disciples
 who has practiced well,*
 Sanghang namāmi, *I pay respect to the Sangha.(BOW DOWN)*

2.2 Buddha namatthu

(Leader)

*Handadāni mayantang bhagavantang vācāya
 Abhigayitung pubba-bhāga-namakārañcēva
 Buddhanussati-nayañca karoma sē:*

*Now let us chant the preliminary passage in homage
 to the Blessed One, together with the guide to the
 recollection of the Buddha,*

(ALL)

Namo tassa bhagavato arahato sammā-sambuddhassa,
(Three times)

*Homage to the Blessed One, the Worthy One,
 the Rightly Self-wakened One,*

2.3 Buddhanussati

(The Recollection of the Buddha)

Tang kho pana bhagavantang ēvang kalyāno
kittisaddo abbhuggato,

*This fine report of the Blessed One's
reputation has spread far and wide,*

Itipi so bhagavā,	<i>such, indeed, He is a Blessed One,</i>
Arahang,	<i>a Worthy One,</i>
Sammā-sambuddho,	<i>a Rightly Self-awakened One,</i>
Vijjā-carana-sampanno,	<i>consummate in knowledge and conduct,</i>
Sugato,	<i>one who has gone the good way,</i>
Lokavidū,	<i>knower of the cosmos,</i>
Anuttaro purisa-damma-sārathi,	<i>unexcelled trainer of those who can be taught,</i>
Satthā dēva-manussānang,	<i>teacher of human and divine beings,</i>
Buddho bhagavāti,	<i>awakened, blessed.</i>

2.4 Buddhaguna

(Celebration of the Buddha)

(LEADER)

Handa mayang buddhābhigīting karoma sē:

Now let us chant in celebration of the Buddha:

(ALL)

Buddhavārahanta-varatādigunā-bhiyutto,

*The Buddha, endowed with such virtues
as highest worthiness,*

Suddhābhiñāna-karunāhi samāgatatto,

*in him; endowed with purity,
supreme knowledge, and compassion,*

Bodhēsiyo sujanatang kamalang va sūro,
*he awakens good people as
the sun does the lotus,*

Vandāmahang tamaranang sirasā jinēndang,
*I revere with my bowed that Peaceful One,
the Conqueror Supreme,*

Buddho yo sabba-panīnang saranang khēmamuttamang,
*the Buddha who for all beings is the secure,
the highest refuge,*

Pathamā-nussatitthānang vandāmi tang sirēnahang,
*the first subject for recollection,
I revere him with my bowed head,*

Buddhassāhasmi dāso (women: dāsī) va
buddho mē sāmikissaro,
*I am the Buddha's servant,
the Buddha is my highest master,*

Buddho dukkhassa ghātā ca vidhātā ca hitassa mē,
*the Buddha is a destroyer of suffering
and a provider of welfare for me,*

Buddhassāhang niyyādēmi sarīrañ-jīvitañcidang,
to the Buddha I dedicate this body and my life,

Vandantohang (Vandantīhang) carissāmi
buddhassēva subodhitang,
*I am paying homage to the Buddha,
And shall follow the path of his pure Awakening,*

Natthi mē saranang aññang, buddho mē saranang varang,
I have no other refuge, the Buddha is my foremost refuge,

Ētēna saccavajjēna, vaddheyyang satthusāsanē,
by the speaking of this truth,

*may I grow in the Teacher's instruction,
Buddhang mē vandamānēna (vandamānāya)
Yang puññang pasutang idha,
through the power of the merit here
produced by my reverence for the Buddha,
sabbē pi antarāyā mē, māhēsung tassa tējasā,
by the power of this merit
may all my obstructions cease to be.*

(BOW DOWN AND SAY)

kāyēna vācāya va cētasā vā,
By body, by speech, or by mind,
 Buddhē kukammang pakatang mayā yang,
whatever bad kamma
I have done to the Buddha,
 Buddho patigganhātu accayantang,
may the Buddha accept
my admission of it,
 kālantarē sangvaritung va buddhē.
so that in the future I may show
restraint toward the Buddha.

2.5 Dhammānussati *(The Recollection of the Dhamma)*

(LEADER)

*Handa mayang dhammānussati-nayang karoma sē:**Now let us recite the guide to the recollection of the Dhamma.*

(ALL)

Svākkhāto bhagavatā-dhammo,

<i>The Dhamma is well-expounded by the Blessed One,</i>	
Sandhitthiko,	<i>to be seen here and now,</i>
Akāliko,	<i>timeless,</i>
Ēhipassiko,	<i>encouraging investigation,</i>
Opanayiko,	<i>leading inward;</i>
Paccattang vēditabbo viññūhīti. <i>to be seen by the wise for themselves.</i>	

2.6 Dhammaguna

(Celebration of the Dhamma)

(LEADER)

Handa mayang dhammābhigīting karoma sē:

Now let us chant in celebration of the Dhamma.

(ALL)

Svākkhātataṁ diguna-yogavasēna seyyo,

*Superior, through having such virtues
as being well-expounded,*

Yo magga-pāka-pariyatti-vimokkha-bhēdo,

divided into path and fruit, study and liberation,

Dhammo kuloka-patanaṁ tadadhāri-dhāri,

*the Dhamma protects those who hold to it
from falling into bad worlds,*

vandāmahang tama-harang vara-dhammamētang,

*I revere that foremost Dhamma
the destroyer of darkness,*

Dhammo yo sabba-pānīnang

saranang khēmamuttamang,

*The Dhamma that for all beings is the secure,
the highest refuge,*

Dutiyā-nussatitthānang vandāmi tang sirēnahang,

the second subject for recollection,

I revere it with my bowed head,

Dhammas-sāhasmi dāso (dāsī) va dhammo mē sāmikissaro,

I am the Dhamma's servant,

the Dhamma is my highest master,

Dhammo dukkhassa ghātā ca vidhātā ca hitassa mē,

the Dhamma is a destroyer of suffering

and a provider of welfare for me,

Dhammassāhang niyyādēmi sarīrañ-jīvitañcidang,

*to the Dhamma, I dedicate this body
and my life,*

Vandantohang (vandantīhang) Carissāmi
dhammassēva sudhammatang,

*I am paying homage to the Dhamma,
and shall follow the Dhamma's genuine,*

Natthi mē saranang aññang
dhammo mē saranang varang,

*I have no other refuge,
the Dhamma is my foremost refuge,*

Ētēna sacca-vajjēna, vaddheyyang satthu-sāsanē,

*by the speaking of this truth,
may I grow in the Teacher's instruction,*

Dhammang mē vandamānēna (vandamānāya)
yang puññang pasutang idha,

*through the power of the merit here
produced by my reverence for the Dhamma,*

Sabbē pi antarāyā mē, māhēsung tassa tējasā.

*by the power of this merit,
may all my obstructions cease to be.*

(BOW DOWN AND SAY)

kāyēna vācāya va cētasā vā,

By body, by speech, or by mind,

Dhammē kukammang pakatang mayā yang,

whatever bad kamma I have done to the Dhamma,

Dhammo patigganhatu accayantang,

may the Dhamma accept my admission of it,

kālantarē sangvaritung va dhammē.

so that in the future I may show

restraint toward the Dhamma.

2.7 Sanghānussati (*The Recollection of the Sangha*)

(LEADER)

Handa mayang sanghānussati-nayang karoma sē:

*Now let us recite the guide to
the recollection of the Sangha,*

(ALL)

Supatipanno bhagavato sāvaka-sangho,

*The Sangha of the Blessed One's disciples
who have practiced well,*

Uju-patipanno bhagavato sāvaka-sangho,

who have practiced directly,

Ñāya-patipanno bhagavato sāvaka-sangho,

who have practiced insightfully,

Sāmīci-patipanno bhagavato sāvaka-sangho,

who have practiced properly,

Yadidang cattāri purisa-yugāni attha purisa-puggalā,

Namely; the four pairs the eight types of Noble Ones,

Ēsa bhagavato sāvaka-sangho,

That is the Sangha of the Blessed One's disciples,

Āhuneyyo, *worthy of gifts,*

Pāhuneyyo, *worthy of hospitality,*

Dakkhineyyo, *worthy of offerings,*

Añjalī-karanīyo, *worthy of respect,*

Anuttarang puññak-khēttang lokassāti.

the incomparable field of merit for the world.

2.8 Sanghaguna (*Celebration of the Sangha*)

(LEADER)

Handa mayang sanghābhigīting karoma sē:

Now let us chant in celebration of the Sangha,

(ALL)

Saddhammaajo supatipatti-gunādiyutto,

*Born of the true Dhamma, endowed
with such virtues as good practice,*

Yotthabbidho ariya-puggala-sangha-sēttho,

*the supreme Sangha formed of
the eight types of Noble Ones,*

Sīlādidhamma-pavarāsaya-kāya-citto,

*guided in body and mind
by such principles as supreme morality,*

Vandāmahang tamariyāna-ganang susuddhang,

I revere that group of Noble Ones well-purified,

Sangho yo sabba-pānīnang saranang khēma-muttamang,

*the Sangha that for all beings is the secure,
the highest refuge,*

Tatiyā-nussatit-thānang vandāmi tang sirēnahang,

the third subject for recollection,

I revere it with my bowed head,

Sanghas-sāhasmi dāso (dāsī) va sangho mē sāmikissaro,

I am the Sangha's servant,

the Sangha is my highest master,
Sangho dukkhassa ghātā ca vidhātā ca hitassa mē,
*the Sangha is a destroyer of suffering
and a provider of welfare for me.*

Sanghassāhang niyyādēmi sarīrañjīvitañcidang,
To the Sangha, I dedicate my body and my life,
Vandantohang (Vandantīhang) carissāmi
sanghasso-patipannatang,
*I am paying homage to the Sangha,
And shall follow the Sangha's good practice,*

Natthi mē saranang aññang sangho mē saranang varang,
*I have no other refuge,
the Sangha is my foremost refuge,*

Ētēna sacca-vajjēna vaddheyyang satthu-sāsanē,
*by the speaking of this truth,
may I grow in the Teacher's instruction,*

Sanghang mē vanda-mānēna (vandamānāya)
Yang puññang pasutang idha,
*through the power of the merit here
produced by my reverence for the sangha,*

Sabbē pi antarāyā mē māhēsung tassa tējasā.
*by the power of this merit
may all my obstructions cease to be.*

(BOW DOWN AND SAY)

Kāyēna vācāya va cētasā vā,
By body, by speech, or by mind,
Sanghē kukammang pakatang mayā yang,
whatever bad kamma I have done to the Sangha,

Sangho patig-ganhatu accayantang,
may the Sangha accept my admission of it,
 Kālantarē sangvaritung va sanghē.
so that in the future I may show
restraint toward the sangha.

2.9 Atītapaccavekkhana

(*Reflection on the Four Requisites*)

(LEADER)

Handa mayang atīta-paccavēkkhana-pāthang bhanāma sē:

Now let us recite the passage for reflection on
the past (use of the requisites):

(ALL)

Ajja mayā apaccavēkkhitvā yang cīvarang paribhuttang,
Whatever robe I used today without consideration,
 Tang yāvadēva sītassa patighātāya,
was simply to ward off cold,
 Unhassa patighātāya, *to ward off heat,*
 Dangsa-makasa-vātā tapa siringsapa-samphassānang
 patighātāya, *to ward off the touch of flies,*
mosquitoes, wind, sun, and reptiles,
 Yāvadēva hirikopina-paticchādanatthang,
simply for the purpose of covering
the parts of the body that cause shame.

Ajja mayā apaccavēkkhitvā yo pindapātto paribhutto,
Whatever alms food I used today

without consideration,
So nēva davāya na madāya na mandanāya na
Vibhūsanāya, was not used playfully, nor for intoxication,
nor for putting on weight, nor for beautification,
Yāvadēva imassa kāyassa thitiyā yāpanāya,
but simply for the survival
and continuance of this body,
Vihingsuparatiyā brahma-cariyānuggahāya,
for ending its afflictions,
for the support of the holy life.

Iti purānañca vēdanang patihangkhāmi,
Mindfully like this, will I destroy old feelings of hunger,
Navañca vēdanang na uppādēssāmi,
and not create new feelings from over-eating,
Yātrā ca mē bhavissati anavajjatā ca phāsu-vihāro cāti,
I will maintain myself, be blameless,
and live in happily,

Ajja mayā apaccavēkkhitvā yang sēnāsanang paribhuttang,
Whatever lodging I used today
without consideration,
Tang yāvadēva sītassa patighātāya,
was simply to ward off cold,
Unhassa patighātāya, to ward off heat,
Dangsa-makasa-vātātapa-siringsapa-samphassānang patighātāya,
to ward off the touch of flies,
mosquitoes, wind, sun, and reptiles,
Yāvadēva utuparissaya-vinodanang patisallā-nārāmatthang,
simply for protection from the inclimancies

of weather and for the enjoyment of seclusion.

Ajja mayā apaccavēkkhitvā yo gilāna-paccaya-bhesajja-
Parikkhāro paribhutto,

*Whatever medicinal requisite for curing the sick
I used today without consideration,
So yāvadēva uppānānang veyyā-bādhikānang
Vēdanānang patighātāya, was simply to ward off
any pain of illness that had arisen,
Abyāpajjha-paramatāyāti.*

and for totally protection from disease.

2.10 Dhātu patikūla Paccavekkhanāpātha

(Reflection of using the requisites)

(LEADER)

*Handa mayang dhātupatikūla paccavēkkhana pāthang bhanāma sē
Now let us chant on the reflection of using
the requisites as mere elements.*

(ALL) Yathāpaccayang pavat-tamānang dhātumattamēvētang,

*This requisite is dependent upon
and made up of mere elements,*

Yadidang cīvarang tadupabhuñ-jako ca puggalo,

The robe as well as the individual that uses it,

Dhātumattako, *made up of mere elements,*

Nissatto, *not a being,*

Nijjīvo, *not a life,*

Suñño, *void of self,*

Sabbāni pana imāni cīvarāni ajiguc-chanīyāni,

all these robes are clean as they are,

Imang pūtikāyang pattvā, *but when used by this body
which is constantly foul,*

Ativiya jīgucchanīyāni jāyanti,
they become excessively unclean,

Yathāpaccayang pavat-tamānang dhātumat tamēvētang,

*This requisite is dependent upon
and made up of mere elements,*

Yadidang pindapāto tadupabhuñ-jako ca puggalo,
the almsfood as well as the individual that uses it,

Dhātumat-tako, *made up of mere elements,*

Nissatto, *not a being,*

Nijjīvo, *not a life,*

Suñño, *void of self,*

Sabbo panāyang pindapāto ajiguc-chanīyo,

All this almsfood is clean as it is,

Imang pūtikāyang pattvā, *but when used by this body
which is constantly foul,*

Ativiya jīgucchanīyo jāyati, *it becomes excessively unclean,*

Yathāpaccayang pavat tamānang dhātumat-tamēvētang,

*This requisite is dependent upon
and made up of mere elements,*

Yadidang sēnāsanang tadupabhuñ-jako ca puggalo,
the lodging as well as the individual that uses it,

Dhātumat-tako, *made up of mere elements,*

Nissatto, *not a being,*

Nijjīvo, *not a life,*

Suñño, *void of self,*

Sabbāni pana imāni sēnāsanāni ajiguc-chanīyāni,

*all these lodgings are clean as they are,
 Imang pūtikāyang pat-tavā,
 but when used by this body which is constantly foul,
 Ativiya jiguc-chanīyāni jāyanti,
 they become excessively unclean,*

Yathāpaccayang pavat-tamānang dhātumat-tamēvētang

*This requisite is dependent upon and
 made up of mere elements,*

Yadidang gilānapaccaya-bhēsajja parikkhāro
Tadupabhuñ-jako ca puggalo, *The medicinal requisite*

*As well as the individual that uses it,
 made up of mere elements,
 not a being,
 not a life,
 void of self,*

Sabbo panāyang gilānapaccayabhēsajja parikkhāro ajigucchanīyo,
*All this medicinal requisite is clean as it is,
 Imang pūtikāyang pattvā, but when used by this body
 which is constantly foul,
 Ativiya jigucchanīyo jāyati, It becomes excessively unclean.*

2.11 Sangkhāra-pacca-vekkhana *(contemplation the nature of Life)*

(LEADER)

Handa mayam sangkhara-pacca-vekkhana-pāthang bhanāma sē.

*Let us now chant the passage to contemplate
 on the impermanent nature of life.*

(ALL)

Sabbē sangkhārā aniccā, All conditioned things are impermanent,

Sabbē sangkhārā dukkhā, *all conditioned things are suffering,*
 Sabbē dhammā anattā, *all dhammas are non-self,*
 Adhuvang jīvitang, *life is uncertain,*
 Dhuvang maranang, *death is certain,*
 Avassang mayā maritabbang, *certainly we shall die,*
 Marana-pariyo sānang mē jīvitang, *our life has death*
as its destination,
 Jīvitang mē aniyatang, *my life is impermanent,*
 Maranang mē niyatang, *but our death is permanent,*
 Vata, *it should be sad,*
 Ayang kāyo, *this body,*
 Acirang, *not before long shall alive,*
 Apēta-viññāno, *devoid of all consciousness,*
 Chuddo, *and discarded,*
 Pathaving adhi-sessati, *upon the earth cast away,*
 Nirat-thang va kalinggarang, *like a piece of wood, useless.*

2.12 Abhinka paccavekkhana

(*Frequent Recollection*)

(LEADER)

Handa mayang abhinka-paccavēkkhana-pathang bhanāma sē.

Let us now recite the passage for frequent recollection.

(ALL)

Jarā-dhammadomhi jarang anatīto,

I am of the nature to age,

I have not gone beyond aging,

Byādhi-dhammadomhi byādhing anatīto,

I am of the nature to grow ill,

I have not gone beyond illness,
Marana-dhammomhi maranang anatīto,
I am of the nature to die,
I have not gone beyond the death,
Sabbēhi mē piyēhi manāpēhi nānā-bhāvo vinā-bhāvo,
I will grow different, separate from all
that is dear and appealing to me,
Kammas-sakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-patisarano,
I am the owner of my kamma,
heir to my kamma, born of my
kamma; related through my kamma,
and live dependent on my kamma.
Yang kammang karissāmi kalyānang vā pāpakang vā
tassa dāyādo bhavissāmi,
whatever I do, for good or for evil,
to that I will fall heir,
Ēvang amhēhi abhinhang paccavēk-khitabbang,
we should frequently reflect on this.

2.13 Dasa dhammā abhinha *(Ten Reflections for the monklife)*

Dasa imē bhikkhave dhammā
Pabbajitēna abhinhang paccavēk-khitabbā,
Those gone forth should frequently
reflect on these ten things,
Katamē dasa?, Which ten?
1. Vēvanniyamhi ajjhūpagatoti,
I have left the social order,

2. Parapatibaddhā mē jīvikāti,
My life needs the support of others,
3. Añño mē ākappo karanīyoti,
I must correct the way I behave,
4. Kacci nu kho mē attā sīlato na upavadatīti,
Can I fault myself with regard to the precepts?
5. Kacci nu kho mang anuvicca viññū sabrahma-cārī
Sīlato na upavadantīti, *Can my noble friends,*
in the holy life; look on close examination,
fault me with regard to the precepts?
6. Sabbēhi mē piyēhi manāpēhi nānā-bhāvo vinā-bhāvoti,
I will grow different; separate from all
that is dear and appealing to me,
7. Kammas-sakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-patisarano,
I am the owner of my actions, heir to my actions,
born of my actions, Related through my actions,
and live dependent on my actions,
Yang kammang karissāmi kalyānang vā
Pāpakang vā tassa dāyādo bhavissāmīti,
Whatever I do, for good or for evil,
to that will I fall heir,
8. Katham-bhūtassa mē rattin-divā vītipatantīti?,
What am I becoming as the days
and the nights fly past?
9. Kacci nu khohang suññāgārē abhiramāmīti?,
Is there any empty dwelling in which I delight?
10. Atthi nu kho mē uttari-manussa-dhammā,
Alamariyañāna dassana-visēso adhigato,
Have I attained a superior human state,
a truly noble knowledge and vision,
So-hang pacchimē kālē sabrahma-cārīhi

puttho, Na mangku bhavissāmīti?,

*Such that when my fellows in the holy life ask me near
the hour of my death, I will not feel ashamed?*

**Imē kho bhikkhavē dasa dhammā pabbajitēna
Abhinhang paccavēk-khitabbāti,**

*These are the ten things on which those gone forth
should frequently reflect on this.*

2.14 Metta-nisangsa gāthā

(Benefits of good will)

(Leader)

Handa mayang mētta-nisangsa-sutta-pāthang bhanāma sē.
Let us now chant the discourse on the benefits of loving-kindness.

(ALL)

**Ēvammē Sutang: ēkang samayang bhagavā sāvatthiyang
viharati jētavanē anātha-pindikassa ārāmē,**

*Thus I have heard, Once the Blessed One was residing at
jeta Grove; Anathapindika's Monastery near Savatthi,*

Tatra kho bhagavā bhikkhū āmantēsi bhikkhavoti. Bhadantēti
Tē bhikkhū bhagavato paccassosung. Bhagavā ētada-voca,

*There upon, the Blessed One addressed the monks
saying, "Oh bhikkhus!" And the monks responded, "Venerable
Sir," The Blessed One continued as follows,*

**Mēttāya bhikkhavē cēto vimuttiyā āsēvitāya bhāvitāya bahulī-
katāya yānī-katāya vatthu-katāya anuttithāya paricitāya
susamā-raddhāya,**

*Bhikkhus, when the mind is developed
with good will, arising from mental liberation,*

well associated, cultivated, enhanced,
accumulated, perfected, and rightly undertaken,

Ēkādasā-nisangsā pāti-kankhā. Eleven benefits may be expected,
Katamē ēkādasa? Which eleven?

Sukhang supati, he sleeps happily,
Sukhang pati-bujjhati, he awakes happily,

Na pāpakang supinang passati, he does not have bad dreams,
Manussānang piyo hoti, he is loved by humans,

Amanussānang piyo hoti, he is loved by non-humans,
Dēvatā rakkhanti, he is protected by Devas,

Nāssa aggi vā visang vā satthang vā kamati,
he will not be harmed by fire, poison or weapons,

Tuvatang cittang samādhiyati,
his mind quickly reaches to concentration,

Mukkha-vanno vip-pasīdati, he has a bright complexion,
Asam-mulho kālang karoti, his mind is clear at death,

Uttaring appativijjhanto brahma-lokūpago hoti,
If a higher level of spiritual achievement has not been
reached, he will go to the realm of the brahmas,

Mēttāya bhikkhavē cēto-vimuttiyā āsēvitāya bhāvitāya bahulī-
katāya yānī-katāya vatthu-katāya anutthitāya paricitāya
susamā-raddhāya,

*Bhikkhus, when the mind is developed with good will
arising from mental liberation, well-associated, cultivated,
Enhanced, made unto a vehicle, established, accumulated,
perfected, and rightly undertaken,*

Imē ēkādasā-nisangsā pāti-kangkhāti,
These eleven benefits may be expected,
Idamavoca bhagavā attamanā tē bhikkhū
bhagavato bhāsitang abhi-nandunti,

*The Blessed One having said this,
the monks were satisfied, they were
delighted in the Blessed One's discourse.*

2.15 Uddisanādhittāna gāthā(Iminā)

(Sharing Blessings)

(Leader)

Handa mayang uddissanādhittāna-gāthāyo bhanāma sē.

Now let us chant the verses of sharing and aspiration.

(ALL)

Iminā puññakammēna
Upajjhāyā gunuttarā,
Ācariyūpakārā ca
mātāpitā ca nātakā,
Suriyo candimā rājā
gunavantā narāpi ca,

*Through the goodness
that arises from my practice,
and guides of great virtue
my mother, father, relatives,
the sun and the moon, word leader
and all benefactors, and noble ones,*

Brahma-mārā ca indā ca
Lokapālā ca dēvatā,
Yamo mittā manussā ca
Majjhattā vērikāpi ca,
Sabbē sattā sukhī hontu
puññāni pakatāni mē,
Sukhañca tividhang dēntu
khippang pāpētha Vo matang,

*the highest gods
and evil forces, celestial beings,
the king of death, and all human
friend, indifferent, or hostile,
May all beings receive
the blessings of my life,
may they soon attain the threefold
bliss and realize the Deathless,*

Iminā puññakammēna
iminā uddisēna ca,
Khippāhang sulabhē cēva

*through the goodness
that arises from my practice,
and through this act of sharing*

tanhupādāna-chēdanang,
 Yē santānē hīnā dhammā
 yāva nibbānato mamang,
*May quickly cease
 all desires, and attachments
 and all harmful states of mind
 until I realize Nibbāna,*

Nassantu sabbadā yēva
 Yattha jāto bhavē bhavē,
 Uju-cittang satipaññā
 sallēkho viriyamhinā,
 Mārā labhantu nokāsang
 Kātuñca viriyēsu mē,
*In every kind of birth,
 may I have an upright mind,
 with mindfulness and wisdom
 austerity and vigor,
 may the forces of delusion
 not take hold or weaken my will,*

Buddhādipavaro nātho *the Buddha is my excellent refuge*
 Dhammo nātho varuttamo, *unsurpassed is the protection of the Dhamma,*
 Nātho paccēkabuddho ca *the Solitary Buddha is my noble one*
 sangho nāthottaro mamang, *the Sangha is my supreme support,*
 Tē sottamā-nubhāvēna *through the supreme power of all these,*
 Mārokāsang labhantu mā , *may darkness and delusion be dispelled,*
 Dasa puññānubhāvēna *by the power of the ten merits*
 Mārokāsang labhantu mā, *may there be no opportunities for evils.*

THE END OF EVENING CHANTING



Section 3

Meditation object

3.1 Manopubbanggamā

Mano-pubbanggamā dhammā mano-sētthā mano-mayā,

*Phenomena are preceded by the mind
ruled by the mind, made of by the mind,*

Manasā cē padutthēna bhāsati vā karoti vā,

*if one speaks or acts with
an impure mind, suffering follows one,*

Tato nang dukkhamanēvati cakkang va vahato padang,

*as the wheel of the cart follows
the steps of the cattle drawing it,*

Mano-pubbanggamā dhammā mano-sētthā mano-mayā,

*Phenomena are preceded by the mind
ruled by the mind, made of by the mind,*

Manasā cē pasannēna bhāsati vā karoti vā,

if one speaks or acts with a pure mind,

Tato nang sukhamanēvati chāyā va anapāyinīti,

happiness follows him, as a shadow that never leaves.

3.2 Khēmā gāthā

(*The secure refuge*)

(LEADER): *Handa mayang khēmākhēma-sarana dīpikā-gāthāyo bhanāma sē:*

(ALL)

Bahung vē saranang yanti pabbatāni vanāni ca,

*People threatened with danger go to the mountains,
ārāma-rukkha-cētayāni manussā bhaya-tajjitatā*

forests, parks, trees and shrines for refuge,

Nētang kho saranang khēmang nētang sarana-muttamang,

that is not the secure refuge,

that is not the highest refuge,

Nētang saranamā-gamma, sabba-dukkhā pamuccati,

thus is not the refuge, having gone to which

one does not release from all suffering,

Yo ca buddhañca dhammañca sanghañca saranang gato,

but a person who, having gone to

the Buddha, Dhamma, and Sangha for refuge,

Cāttāri ariya-saccāni sammap-paññāya passati,

understands the four Noble Truths with right discernments,

Dukkhang dukkha-samuppādang, dukkhassa ca atikkamang,

suffering, the cause of suffering the transcending of suffering,

Ariyañcatthangikang maggang, dukkhūpasama-gāminang,

and the Noble Eightfold Path

the way to the cease of suffering.

Ētang kho sarang khēmang Ētang sarana-muttamang,

That is the secure refuge, that is the highest refuge,

Ētang saranamāgamma, subba-dukkhā pamuccati.

thus is the refuge, having gone to which

one gains release from all sufferings.

3.3 Ariyathana gāthā

(*Noble Wealth*)

Yassa saddhā tathāgatē Acalā supatitthitā,
*One whose conviction in the Tathagata
 is unshakable, well-established,*
 Sīlañca yassa kalyānang Ariya-kantang pasangsitang,
*whose virtue is admirable
 praised, cherished by the Noble Ones,*
 Sanghē pasādo yassatthi Uju-bhūtañca dassanang,
who has faith in the Sangha, and direct vision,
 Adaliddoti tang āhu Amoghan-tassa jīvitang,
*“He is not poor,” they say
 his life has not been in vain,*
 Tasmā saddhañca sīlañca Pasādang dhamma-dassanang
 Anuyuñjētha mēdhāvī Sarang buddhāna-sāsananti,
*so remembering the Buddha’s teachings,
 the wise should cultivate conviction
 and virtue, faith, and dhamma-vision,*

3.4 Tilakkhanādi gāthā

(*The Three Characteristics*)

Sabbē sangkhārā aniccāti Yadā paññāya passati,
*All processes are impermanent,
 when one sees this with discernment,*
 Atha nibbindati dukkhē Ēsa maggo visuddhiyā,
*one grows disenchanted with suffering
 this is the path to purity,*
 Sabbē sangkhārā dukkhāti Yadā paññāya passati,

*all processes are stressful,
when one sees this with discernment,
Atha nibbindati dukkhē Ēsa maggo visuddhiyā,
one grows disenchanted with suffering
this is the path to purity,*

Sabbē dhammā anattāti Yadā paññāya passati,
*all conditioned things are not-self,
when one sees this with discernment,
Atha nibbindati dukkhē Ēsa maggo visuddhiyā,
one grows disenchanted of suffering
this is the path to purity,*

Appakā tē manussēsu Yē janā pāragāmino,
few human beings who can go to the further shore,

Athāyang itarā pajā Tīramēvā-nudhāvati,
these others simply scurry around on this shore,

Yē ca kho sammadakkhātē Dhammē dhammā-nuvattino,
*but those who practice the Dhamma,
in line with the well-taught Dhamma,*

Tē janā pāramēssanti Maccudheyyang suduttarang,
*they will cross over death's realm,
so hard to transcend,*

Kanhāng dhammang vippahāya Sukkang bhāvētha pandito,
*abandoning unskillful practices,
the wise person should develop the skillful mind,*

Okā anokamāgamma Vivēkē yattha dūramang,
*having gone from home to no-home
in seclusion, so hard to relish,*

Tatrābhirati-micchēyya Hitvā kāmē akiñcano,
*There he should wish for delight,
having discarded sensuality*

he who has no worry,
Pariyodapeyya attānang *Cittakalēsēhi pandito,*
the wise one, he should cleanse himself,
of mental defilement,
Yēsang sambodhiyanggēsu *Sammā cittang subhāvitang,*
whose minds are well-developed
in the factors for awakening,

Ādāna-patinissaggē *Anupādāya yē ratā,*
who delight in non-clinging,
relinquishes grasping,
Khīnāsavā jutimanto *Tē lokē parinibbutāti,*
glorious, and free of effluent,
he is the peaceful one in the world,

Aniccā vata sangkhārā *Uppāda-vaya-dhammino,*
compounded things are impermanent,
their nature is to appear and fade away,
Uppajjitvā nirujjhanti *Tēsang vūpasamo sukho,*
they have arisen and pass away
their total stoping is supreme bliss.

3.5 Bhārāhavē

(The Burden)

Bhārā havē pañcakkhandhā *Bhārahāro ca puggalo,*
The five aggregates are truly a burden,
and the individual carries the burden,
Bhārādānang dukkhang lokē *Bhāra-nikkhēpanang sukhang,*
to take up the burden is to suffer in the world
to throw off the burden is bliss,
Nikkhipitvā garung bhārang *Aññang bhārang anādiya,*

*having thrown off the heavy burden,
and not taking on another,
Sa-mūlang tanhang abbuyha Nicchāto parinibbutoti,
one pulls out craving, root and all
free from desire, totally calm.*

3.6 Bhaddekaratta gāthā

(Auspicious Day)

Atītang nānvā-gamēyya Nappatikangkhē anāgatang
*One should not worry of the past,
nor wonder about the future,*
 Yadatītam-pahīnantang Appattañca anāgatang,
*what is past has been left behind,
the future is as yet unreached,*
 Paccuppannañca yo dhammang tattha tattha vipassati,
*whatever phenomenon is present,
he clearly sees right here, right there,*
 Asanghirang asangkuppan tang viddhā manubrūhayē,
*unvanquished, unshaken,
that is how he develops the insight,*
 Ajjēva kiccamātappang Ko jaññā maranang suvē,
*doing his duty ardently, today,
who knows? tomorrow, death may come,*
 Na hi no sanggarantēna Mahāsēnēna maccunā,
There is no bargaining with death and his mighty horde,
 Ēvang vihārimātāping Aho-rattamatān-ditang,
whoever lives thus ardently, relentlessly both day and night,

Tang vē bhaddēka-rattoti Santo ācikkhatē munīti.

*has truly had an auspicious day
thus says the Peaceful Sage.*

3.7 Appamāda gāthā

(*Heedfulness*)

Appamādo amatang padang, *Heedfulness is the path to the Deathless,*
 Pamādo maccuno padang, *the heedlessness is the way to dead,*
 Appamattā na miyyanti, *the heedful ones do not die,*
 Yē pamattā yathā matā, *the heedless are as if already dead;*
 Ētang visēsato yatvā, *knowing this distinction,*
 Appamādamhi panditāti, *the wise person need to establish in
heedfulness.*

3.8

Dhammagāravādigāthā

(*Honoring the dhamma*)

Yē ca atītā sambuddhā, yē ca buddhā anāgatā,

All Buddhas of the past, those yet to awaken,

Yo cētarahi sambuddho bahunnang sokanāsano,

and the Buddha who dispells the sorrow of people today,

Sabbē suddhamma-garuno viharingsu vihāti ca,

all of those Buddhas without exception honor the Dhamma,

Athāpi viharissanti, ēsā buddhāna-dhammatā,

*so they had done, are doing and will always do; simply
because that is the nature of all Buddhas,*

Tasmā hi attakāmēna mahattama-bhikangkhata,

*therefore, those who love themselves,
aiming for the highest virtue,*

Saddhammo garukātabbo sarang buddhāna-sāsanang,

*when reflecting on the Buddha's teaching ought
to honor the Dhamma,*

Na hi dhammo adhammo ca ubho samavipākino,

*that dhamma and non-dhamma
will have equal fruit, are impossible,*

Adhammo nirayang nēti dhammo pāpēti suggating,

Non-dhamma leads to the hell,

while dhamma leads to the happy realms,

Dhammo havē rakkhati dhammadāring,

the dhamma protects those who practice Dhamma,,

Dhammo sucinno sukhamāvahāti,

the Dhamma well practiced naturally brings happiness,

Ēsānisangso dhammē sucinnē.

these are the benefits of the Dhamma, well-practiced.

3.9 Ovāda-pātimokkha

(Moral code of Buddhism)

Sabba-pāpassa akaranang,

Never doing any evil,

Kusalassū-pasampadā,

in virtue always fulfilled,

Sacitta-pariyodapanang,

purifying one's own mind,

Ētang buddhāna-sāsanang,

these are the teachings of all Buddhas,

Khantī paramang tapo tītikkhā, *patience is the supreme*

tolerance of the highest austerity,

Nibbānang paramang vadanti Buddhā,

all Awakened One says " nibbāna is supreme",

Na hi pabbajito parūpaghātī,

those who cause others harm, are not yet calm,

Samano hoti parang vihēthayanto,

those who oppress others, are not yet peaceful,
Anūpavādo anūpaghāto,
not reviling, not injuring,
Pātimokkhē ca sangvaro,
restraint in line with the monastic rules,
Mattaññutā ca bhattasming, *moderation in food,*
Pantañca sayanāsanang, *dwelling in seclusion,*
Adhicittē ca āyogo, *devotion to heightened mind,*
Ētang buddhāna-sāsananti. *these are the Teachings of all Buddhas.*

3.10 Buddha-udānagāthā

(The House Builder)

Anēkajāti-sangsārang **Sandhā-vissang anibbisang,**
Through the round of uncountable births
I wandered without finding the insight mind,
Gahakārang gavēsanto **Dukkhā jāti punappunang,**
the house builder I was seeking
rebirth again and again, is painful,
Gahakāraka ditthosi **Puna-gēhang na kāhasi,**
house builder, you are seen!
you will no longer build my house to me,
Sabbā tē phāsukā bhaggā **Gahakūtang visangkhatang,**

*all your rafters broken,
the ridge pole destroyed,*
Visangkhāra-gatang cittang **Tanhānang khayamajjhagā,**
*gone to the unconditioned mind,
the mind has attained the end of craving.*

3.11 PACCHIMABUDDHOVĀDAPĀTHA

(The last verse of the buddha)

(LEADER)

(Handa mayang pacchimabuddhovādapāthang bhanāma sē)

(Now, let us recite the Buddha's last words.)

(ALL)

Handadāni bhikkhavē āmantayāmi vo,

Listen bhikkhus, we warn you thus,

Vayadhammā sangkhārā, *all conditioned things disintegrate,*

Appamādēna sampāthētha, *heedfulness, achieve completion,*

Ayang tathāgatassa paccimā vācā,

these are the last words of the Buddha.

3.12 Buddhānussati

(The Guardian Meditations)

Buddhānussati mēttā ca asubhang maranassati,

These four meditations, recollection of the Buddha,

good will; the foulness of the body,

and mindfulness of death,

Iccimā caturārakkhā kātabbā ca vipassanā,

are guardians and means

of insight that should be done,

Visuddha-dhamma-santāno anuttarāya bodhiyā,
*the Buddha is perfectly pure
because of his unexcelled Awakening,*
Yogato ca pabodhā ca buddho Buddhoti nāyatē,
*and because he trains others to awaken,
he is known as the Awakened Awakening One,*
Narānara-tiracchāna bhēdā sattā sukhēsino,
*all living things – human; non-human, and animal,
who are searching for happiness,*
Sabbēpi sukhino hontu sukhitattā ca khēmino,
may they all be happy and through their happiness, secure,
Kēsa-lomādi-chavānang ayamēva samussayo,
*this union of things from dead bodies,
like hair of the head and hair of the body,*
Kāyo sabbopi jēguccho Vannādito patikkūlo,
*the body as a whole is disgusting and,
in terms of such things as its color, uncleansed,*
Jīvitindriyupacchēda-sangkhāta-maranang siyā,
death; the destruction of the faculty of life,
Sabbēsang pīdha pānīnang Tañhi dhuvang na jīvitang,
will come to all beings, death is certain, but life is not.

3.13 The haro mitto

The Verses on Friends;

Aññadatthu haro mitto, *One who makes friends
only to cheat them,*
Yo ca mitto vacī-paramo, *one who is good only in word,*

Anupiyañca yo āhu, *one who flatters and cajoles,*
 Apāyēsu ca yo sakhā, *and a companion in ruinous fun,*
 Ētē amittē cattāro Iti viññāya pandito,
 these four the wise person know as non-friends,
 Ārakā parivajjēyya, *and avoid them from afar,*
 Maggāng patibhayang yathā, *like avoiding from dangerous road,*

Upakāro ca yo mitto, *but a friend who is helpful,*
 Sukhā-dukkho ca yo sakhā,
 one who shares in your sorrows and joys,
 Atthakkhāyi ca yo mitto,
 And points you to worthwhile things,
 Yo ca mittā-nukampako, *one sympathetic to friends,*
 Ētēpi mittē cattāro, *these four kinds, the wise,*
 Iti viññāya pandito, *know as true friends,*
 Sakkaccang payiru-paseyya, *attend to them earnestly,*
 Mātā puttang va orasang. *as a mother to her child.*

3.14 Satthu-garu dhamma-garu

(*The Verses on Respect*)

Satthu-garu dhamma-garu,
 One with deeply respect for the Buddha and Dhamma,
 Sanghē ca tibba-gāravo,
 and deeply respect for the Sangha,
 Samādhi-garu ātāpi,
 one who is ardent; with respect for concentration,

Sikkhāya tibba-gāravo,
and deeply respect for the training,
 Appamāda-garu bhikkhu,
one who sees danger and respects being heedful,
 Patisanthāra-gāravo,
and shows respect in welcoming guests,
 Abhabbo parihānāya,
a person like this cannot decline,
 Nibbānassēva santikē,
stands right in the presence of Nibbāna.

3.15 Ariyasacca

(*The Verses on the Noble Truths*)

Yē dukkhang nappajānanti,	<i>Those who don't discern suffering,</i>
Atho dukkhassa sambhavang,	<i>suffering's cause,</i>
Yattha ca sabbaso dukkhang,	<i>and where it totally ceases,</i>
Asēsang uparujjhati,	<i>without trace,</i>
Tañca maggang na jānanti,	<i>who don't understand the path,</i>
Dukkhūpasama-gāminang,	<i>the way to ceasing of suffering,</i>
Cēto-vimutti-hīnā tē,	<i>they are far from release of awareness,</i>
Atho paññā-vimuttiyā,	<i>and release of discernment,</i>
Abhabbā tē anta-kiriyāya,	<i>Incapable of making an end,</i>
Tē vē jāti-jarūpagā,	<i>they will return to birth and aging again,</i>
Yē ca dukkhang pajānanti,	<i>while those who do seen suffering,</i>
Atho dukkhassa sambhavang,	<i>and where it totally ceases,</i>
Asēsang uparujjhati,	<i>without trace,</i>
Tañca maggang pajānanti,	<i>who understands the path,</i>
Dukkhū-pasama-gāminang,	<i>the way to cease of suffering,</i>
Cēto-vimutti-sampannā,	<i>they are consummate</i>
Atho paññā-vimuttiyā,	<i>in release of awareness,</i>
Bhabbā tē anta-kiriyāya,	<i>and in release of discernment,</i>
	<i>capable of making and end,</i>

Na tē jāti-jarūpagāti.

*they never return to birth
and aging, ever again.*

3.16 Marana-sati *(Reflection on Death)*

Leader:

Handa mayang marana-sati-gāthāyo bhanāma sē.

Let us now chant the verses reflecting on death.

ALL

Pavāta-dīpa-tulyāya *Like a lamp blown out by the wind*
Sāyu san-tatiyak-khayang, *this life goes to destruction,*
Parū-pamāya sampassang *making oneself a comparison to others*
Bhāvayē maranas-sating, *one should cultivate mindfulness of death.*

Mahā-sampatti sampattā idha *All those who have achieved*
Yathā sattā matā, *great success in this world have died,*
Tathā ahang marissāmi *likewise, will I certainly die*
Maranang mama hēssati, *death will be my destroyer,*

Uppattiyā sahēvēdang *with birth, right upon its heels*
Maranang āgatang sadā, *death comes lurking,*
Maranat-thāya okāsang *constantly seeking an opportunity*
Vadhako viya ēsati, *like a murderer out to kill,*

Isakang anivattan tang *not in its nature to turn back*
Satatang gamanus-sukang, *life always rushes forward,*
Jīvitang udayā atthang *arising, life must come to its end*
Suriyo viya dhāvati, *just as the sun must come to set,*

Vijju-bubbula-ussava *compared to lightning, bubbles, dew drops*
Jalarājī parik-khayang, *or a line drawn in water, life will dissolve,*

Għātakova ripū tassa just as a murderer after his foe
Sabbat-thāpi avāriyo, death is completely unrestrainable,

Suyasat-thāma-puññiddhi *People of great glory and strength*
Buddhi-vuddhi-jinadvayang, *merit, powers, and knowledge,*
Ghātēsi maranang khippang *death slays them, even the two conquerors*
Kātu mādisakē kathā, *not to mention one like me.*

Paccayā-nañca vēkalyā *Whether by lacking sustaining factors*
Bāhiraj-jhattu-paddavā, *or due to some inner or outer affliction,*
Marāmorang nimēsāpi *this life ceasing moment by moment*
Maramāno anuk-khañang, *may terminate in the blink of an eye.*

Animittang anaññātang *Signless and unknowable is life*
Maccānang idha jīvitang, *of all mortals in the world,*
Kasirañca parittañca *a bundle of pain, insignificant*
Tañca dukkhēna sangyuttang, *and fraught with suffering.*

Na hi so upakkamo atthi *No possibility is there*
Yēna jātā na mīyyarē, *that one who is born shall not die,*
Jarampi patvā maranang *naturally, all beings are such*
Ēvang dhammā hi pānino, *that they die having reached old age.*

Phalānang iva pakkānang	<i>As all fruits are due to fall</i>
Pāto papātato bhayang,	<i>from the trees, when ripened,</i>
Ēvāng jātāna maccānang	<i>thus all mortals live in fear</i>
Niccang maranato bhayang,	<i>of certain death that comes with life.</i>
Yathā pi kumbha-kārassa	<i>Just as a potter's earthenware</i>
Katā mattika-bhājanā,	<i>made from clay-all vessels,</i>
Sabbē bhēdana-pariyantang	<i>will eventually break up one day</i>
Ēvāng maccāna jīvitang,	<i>even so will the life of all mortals,</i>

Daharā ca mahantā ca *Those young ones and the aged*
 Yē bālā yē ca panditā, *the foolish and the learned,*
 Sabbē maccu-vasang yanti *all live under the spell of death*
 Sabbē maccu-parāyanā, *toward death do all proceed.*

Aniccā vata sankhārā *Impermanent are all things conditioned*
 Uppāda-vaya-dhammino, *they are of the nature to rise and fall,*
 Uppajjitvā niruj-jhanti *having arisen, they will cease*
 Tēsang vūpasamo sukho, *their calming is bliss.*

Acirang vatayang kāyo *Before long this body shall lie*
 Pathaving adhisēssati, *upon the earth, cast away,*
 Chudho apēta-viññāno *devoid of all consciousness*
 Nirat-thang va kalinggarang, *useless like a piece of wood.*
 Anab-bhito tato agā *Unrequested one arrives*
 Ana-nuññāto ito gato, *unpermitted one departs,*
 Yathāgato tathā gato *just as one arrives, one departs*
 Tattha kā paridēvanā?, *what use is there of lamentation;?*
 Api cē vassa satang jīvē *even if a man were to live*
 Bhīyo vā pana mānavo, *for a hundred years or more,*
 Ñāti-sanghā vinā hoti *leaving behind kith and kin*
 Jahati idha jīvitang, *he must still yield his life,*

Tasmā arahato sutvā *Therefore, lament not, having listened*
 Vineyya pari-dēvitang, *to the wisdom of the Holy One,*
 Pētang kāla-katang disvā *and seeing that such separation*
 Na so labbhā mayā iti, *is natural and inevitable,*

Yathāpi sēlā vipulā Nabhang āhacca pabbatā,
Like gigantic boulders, mountains reaching to the sky,
 Samantā anupariyēyyung Nippothēntā catuddisā,
moving in from all sides, crushing the four directions,
 Ēvāng jarā ca maccu ca Adhivattanti pānino,
in the same way, aging and death roll over living beings,
 Khattiyē brāhmaṇē vēssē Suddē candāla-pukkusē,
Noble warriors, priests, merchants,
workers, outcasts, and scavengers,
 Na kiñci parivajjēti Sabbamēvābhimaddati,
they spare nothing, they trample everything.
 Na tattha hatthīnang bhūmi Na rathānang na pattiyā,
here elephants can hold no ground
nor can chariots or infantry,
 Na cāpi manta-yuddhēna Sakkā jētung dhanēna vā,
nor can a battle of spells or wealth win out,
 Tasmā hi pandito poso Sampassang attha-mattano,
so a wise person, seeing his own good,
 Buddhē dhammē ca sanghē ca Dhīro saddhang nivēsayē,
secures firm conviction in the Buddha
Dhamma, and Sangha,
 Yo dhammacārī kāyēna Vācāya uda cētasā,
he who practices the Dhamma in thought,
word, and deed,
 Idhēvanang pasangsanti Pēcca saggē pamodati.
receives praise here on earth and
after death rejoices in heaven.



Section 4

Manggala sutta

4.1 Pañca-sikkhā samādāna

(Taking the Five Precepts)

THE REQUEST:(*by the lay person*)

Mayang bhantē, ti-saranēna saha pañca sīlāni yācāma,

*Venerable Sir, we request the
three Refuges and the Five Precepts,*

Dutiyampi mayang bhantē, ti-saranēna saha pañca sīlāni yācāma,

*Venerable Sir, a second time we request
the Three Refuges and the Five Precepts,*

Tatiyampi mayang bhantē, ti-saranēna saha pañca sīlāni yācāma,

*Venerable Sir, a third time we request
the three Refuges and the Five Precepts,*

*(The monk then recites the following passage three times,
after which the lay people repeat it three times:)*

Namo tassa bhagavato arahato sammā-sambuddhassa,

*Homage to the Blessed One the Worthy One, the Rightly
Self-awakened One; (Three times)*

*The monk then recites the following passages line by
line, with the lay people reciting line by line after him.*

Buddhang saranang gacchāmi, *I go to the Buddha for refuge,*
Dhammang saranag gacchāmi, *I go to the Dhamma for refuge,*
Sanghang saranang gacchāmi, *I go to the Sangha for refuge,*
Dutiyampi Buddhang saranang gacchāmi,

A second time, I go to the Buddha for refuge.

Dutiyampi dhammadang saranang gacchāmi,

A second time, I go to the Dhamma for refuge,

Dutiyampi sanghang saranang gacchāmi,

A second time, I go to the Sangha for refuge,

Tatiyampi Buddhang saranang gacchāmi,

A third time, I go to the Buddha for refuge,

Tatiyampi dhammang saranang gacchāmi,

A third time, I go to the Dhamma for refuge,

Tatiyampi sanghang saranang gacchāmi,

A third time, I go to the Sangha for refuge,

(The monk then says)

Ti-sarana-gamanang nitthitang,

This ends the going for refuge.

The lay people respond: Āma bhante. Yes, Venerable sir.

(The monk then recites the precepts line by line, with the lay people reciting them line by line after him.)

Pānātipātā vēramanī sikkhā-padang samādiyāmi,

I undertake the training rule to refrain from taking life,

Adinnādānā vēramanī sikkhā-padang samādiyāmi,

I undertake the training rule to refrain from stealing,

Kāmēsu micchācārā vēramanī sikkhā-padang samādiyāmi.

I undertake the training rule to refrain

from sexual intercourse.

Musāvādā vēramanī sikkhā-padang samadiyāmi,

I undertake the training rule to refrain from telling lies,

Surā-mēraya-majja-pamādatthānā vēramanī

sikkhā-padang samādiyāmi,

I undertake the training rule to refrain from intoxicating

liquors and drugs that lead to carelessness,

(The monk summarize as follow:)

Imāni pañca sikkhāpadāni sīlēna sugating yanti

Sīlēna bhogasampadā sīlēna nibbuting yanti

Tasmā silang visodhayē

(*By observing the five precepts, they will attain a good rebirth, achieve the wealth and attain nirvāna in the end*)

4.2 Ārādhanāparittamanggala

(Requesting Blessings)

(*The lay person starts by inviting the sangha to chant with these verses*)

Vipatti-patibāhāya sabbasam-patti-siddhiyā,

For warding off misfortune,

for the achievement of all supreme blessing,

Sabba-dukkha-vināsāya parittang brūtha manggalang,

for the dispelling of all pain,

may you chant a blessing and protection,

Vipatti-patibāhāya sabbasam-patti-siddhiyā,

for warding off misfortune,

for the achievement of all supreme blessing,

Sabba-bhaya-vināsāya parittang brūtha manggalang,

for the dispelling of all danger

may you chant a blessing and protection,

Vipatti-patibāhāya sabbasam-patti-siddhiyā,

for warding off misfortune,

for the achievement of all supreme blessing,

Sabba-roga vināsāya parittang brūtha manggalang,

for the dispelling of all illness,

may you chant a blessing and protection.

The invitation to the Devas

(One monk of the group begins invitation verse)

Pharitvāna mēttang samēttā bhadantā
Avikkhittacittā parittang bhanantu.

Those who are propering and with loving kindness should radiate loving kindness; and not letting their minds be distracked, listen well to the paritta chanting.

Saggē kāmē ca rūpē giri-sikha-ratatē
Cantalikkhē vimānē dīpē ratthē ca gāmē
Taruvana gahanē gēha-vatthumhi-khēttē
Bhummā cā yantu dēvā jala thala visamē yakkha-gandhabbanāgā
Titthantā santikēyang Munivara-vacanang sādhavo mē sunantu,

*Those in the heavens of sensuality and form,
on peaks and mountain precipices, in palaces floating
in the sky, in islands, countries, and towns, ingroves of trees
and thickets, around homesides and fields
and the earth-devas, spirits, heavenly minstrels, and nāgas in
the water, on land, in bad land, and nearby, may they come and
listen with approval. as I recite the word of the excellent sage.*

Dhammassavana- kālo ayam-badantā,
Dhammassavana- kālo ayam-badantā,
Dhammassavana- kālo ayam-badantā,

This is the time to listen to the Dhamma, venerable Sirs,

*This is the time to listen to the Dhamma, venerable Sirs,
This is the time to listen to the Dhamma, venerable Sirs,*

(Sangha begins to chant)
Tisarana Gamana

Namo tassa bhagavato arahato sammā sambuddhassa,

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One;*

(Three times.)

Buddhang saranang gacchāmi, *I go to the Buddha for refuge,*
Dhammang saranang gacchāmi, *I go to the Dhamma for refuge,*
Sanghang saranang gacchāmi, *I go to the Sangha for refuge,*
Dutiyampi buddhang saranang gacchāmi,

A second time, I go to the Buddha for refuge,

Dutiyampi dhammang saranang gacchāmi,

A second time, I go to the Dhamma for refuge,

Dutiyampi sanghang saranang gacchāmi,

A second time, I go to the Sangha for refuge,

Tatiyampi Buddhang saranang gacchāmi,

A third time, I go to the Buddha for refuge,

Tatiyampi dhammang saranang gacchāmi,

A third time, I go to the Dhamma for refuge,

Tatiyampi sanghang saranang gacchāmi,

A third time, I go to the Sangha for refuge.

4.5 Sambuddhe

(Homage all The Buddhas)

Sambuddhē atthavīsañca	Dvādasañca sahassakē
Pañca-sata-sahassāni	Namāmi sirasā ahang,

*I pay homage with my head to the five
hundred-twelve-thousand-twenty eight Buddhas,*

Tēsang dhammañca sanghañca Ādarēna namāmihang
Namakārānubhāvēna Hantvā sabbē upaddavē,

*I pay devoted homage to their Dhamma and Sangha,
through the power of this homage,
having dispelled all misfortunes,*

Anēkā antarāyāpi vinassantu asēsato,

may countless dangers be destroyed without trace,

Sambuddhē pañca-paññāsañca Catuvīśati sahassakē
Dasa-sata-sahassāni Namāmi sirasā ahang,

I pay homage with my head to the one-million twenty-four thousand and fifty five Buddhas.

Tēsang dhammañca sanghañca Ādarēna namāmihang

Namakārānubhāvēna Hantvā sabbē upaddavē,

*I pay devoted homage to their Dhamma and Sangha,
Through the power of this homage,
having dispelled all misfortunes,*

Anēkā antarāyāpi Vinassantu asēsato,

may countless dangers be destroyed without trace,

*I bow my head to the two-million-fourty-eight thousand
and one hundred-nine Buddhas,*

Tēsang dhammañca sanghañca Ādarēna namāmihang
Namakārā-nubhāvēna Hantvā sabbē upaddayē.

*I pay devoted homage to their Dhamma and Sangha,
Through the power of this homage, having
dispeled all misfortunes.*

Anēkā antarāyāpi Vinassantu asēsato,

may countless dangers be destroyed without trace.

4.6 Yocakkhumā

Namakāra-siddhiGāthā

(*The Verses on Success through Homage*)

Yo cakkhumā moha-malāpakaṭṭho,
The one with vision,
with the stain of delusion removed,
 Sāmang va buddho sugato vimutto,
self-awakened, well-gone, and released,
 Mārassa pāsā vinimocayanto,
freed from the snares of mortal temptation,
 Pāpēsi khēmang janatang vineyyang,
he leads humanity from evil to security.
 Buddhang varantang sirasā namāmi,
I bow my head to that excellent Buddha,
 Lokassa nāthañca vināyakañca,
the Protector and Mentor for the world,
 Tan-tējasā tē jaya-siddhi hotu,
by the power of this, may you have triumph and success,
 Sabbantarāyā ca vināsamēntu,
and may all your dangers be destroyed.
 Dhammo dhajo yo viya tassa satthu,
the Teacher's Dhamma, like a banner,
 Dassēsi lokassa visuddhi-maggang,
shows the path of purity to the world.
 Niyyāniko dhamma-dharassa dhārī,
leading out, upholding those who uphold it,
 Sātāvaho santikaro sucinno,
rightly accomplished,
it brings pleasure, makes peace.

Dhammang varantang sirasā namāmi,

*I pay homage with my head to
that excellent Dhamma,*

Mohappadālang upasanta-dāhang,

*which pierces delusion
and makes fever grow calm,*

Tan-tējasā tē jaya-siddhi hotu,

*by the power of this,
may you have triumph and success,*

Sabbantarāyā ca vināsamēntu,

and may all your dangers be destroyed,

Saddhamma-sēnā sugatānugo yo,

*the true Dhamma's army,
following the One Well-Gone,*

Lokassa pāpūpakilēsa-jētā,

*is victor over the evils and
corruptions of the world,*

Santo sayang santi-niyojako ca,

self-calmed, it is calming and without fetter,

Svākkhāta-dhammang vidi tang karoti,

and makes the well-taught Dhamma be known.

Sanghang varantang sirasā namāmi

I pay homage with my head to that excellent Sangha,

Buddhā-nubuddhang sama-sīla-ditthing,

*awakened after the Awakened,
harmonious in virtue and view;*

Tan-tējasā tē jaya-siddhi hotu,

*by the power of this,
may you have victory and success,*

Sabbantarāyā ca vināsamēntu.

and may all your dangers be destroyed.

4.7 Namo-kāra-atthakang

(*The homage triple gem*)

- | | |
|-----------------------|---|
| Namo Arahato sammā | Sambuddhassa mahēsino, |
| | <i>Homage to the great Noble Ones,
the Worthy One, Rightly Self-awakened,</i> |
| Namo Uttama-dhammassa | Svākkhātassēva tēnidha, |
| | <i>homage to the highest Dhamma, well-taught by him here.</i> |
| Namo Mahā-sanghassāpi | Visuddha-sīla-ditthino, |
| | <i>and homage to the great Sangha, pure in virtue and view.</i> |
| Namo omātyāraddhassa | Ratanattayassa sādhukang, |
| | <i>homage to the Triple Gem
beginning auspiciously with AOM,</i> |
| Namo omakātītassa | Tassa vatthut-tayassapi, |
| | <i>and homage to those three Objects
that have left base things behind,</i> |
| Namo-kārapappabhāvēna | Vigacchantu upaddavā, |
| | <i>by the potency of this homage,
may misfortunes disappear,</i> |
| Namo-kārānubhāvēna | Suvatthi hotu sabbadā, |
| | <i>by the potency of this homage,
may there always be well-being,</i> |
| Namo-kārassa tējēna | Vidhimhi homi, tējavā, |
| | <i>by the power of this homage,
may success in this ceremony be mine.</i> |

4.8 Asēvanā

Manggala Suttang
(*The Supreme blessing*)

Ēvam-mē sutang, ēkang samayang Bhagavā, Sāvatthiyang viharati, Jētavanē Anāthapindikassa, ārāmē,

I have heard that at one time the Blessed One was staying in Sāvatthi at Jeta's Grove, Anāthapindika's park;

Atha kho aññatarā dēvatā, abhikkantāya rattiyyā Abhikkanta-vannā kēvalā-kappang Jētavanang Obhāsētva, yēna bhagavā tēnupasangkami,

Then a certain angel being, appeared late in the night, her extreme radiance lit up the entire of Jeta's Grove, approached the Blessed One,

Upasangkamitvā bhagavantang Abhivādētvā ēkamantang atthāsi,

on approaching, having bowed down to the Blessed one, she stood to one side.

Ēkamantang thitā kho sā dēvatā Bhagavantang gāthāya ajjhabhāsi,

as she was standing there, she addressed a verse to the Blessed One.

Bahū dēvā manussā ca Manggalāni acintayung Ākangkhamānā sotthānang brūhimang galamuttamang,

Many devas and humans beings give thought to supreme blessing, desiring well-being. Tell, then, the highest supreme blessing,

Asēvanā ca bālānang panditānañca sēvanā,

Not consorting with the fools, consorting with the wise,

Pūjā ca pūjanīyānang ētammang galamuttamang,

*paying homage to those who deserve homage,
this is a supreme blessing.*

Patirūpa-dēsa-vāso ca pubbē ca kata-puññatā,

*living in a civilized country,
having made merit in the past,*

Atta-sammā-panidhi ca ētammang galamuttamang,

*directing oneself rightly,
this is the supreme blessing.*

Bāhu-saccañca sippañca vinayo ca susikkhito,

broad knowledge, skill, discipline well-mastered,

Subhāsitā ca yā vācā ētammang galamuttamang.

words well-spoken, this is the supreme blessing,

Mātā-pitu-upatthānangutta-dārassa sanggaho,

*support for one's parents,
assistance to one's wife and children,*

Anākulā ca kammantā ētammang galamuttamang,

*jobs that are not left unfinished,
this is the supreme blessing.*

Dānañca dhamma-cariyā ca yātakānañca sanggaho,

*Generosity, living by the Dhamma,
assistance to one's relatives,*

Anavajjāni kammāni ētammang galamuttamang,

*deeds that are blameless,
this is the supreme blessing.*

Āratī viratī pāpā majja-pānā ca saññamo,

*Avoiding and abstaining from evil,
refraining from intoxicants,*

Appamādo ca dhammēsu ētammang galamuttamang,

*being heedful with regard to qualities of
the mind, this is the supreme blessing.*

Gāravo ca nivāto ca santutthī ca kataññutā,
respect, humility, contentment, gratitude,

Kālēna dhammassavanang ētammang galamuttamang,
*hearing the Dhamma on timely occasions,
 this is the supreme blessing.*

Khantī ca sovacassatā samanānañca dassanang,
patience, obedience, seeing peaceful men,

Kālēna dhammasākacchā ētammang galamuttamang,
*discussing the Dhamma on frequently,
 this is the supreme blessing.*

Tapo ca brahma-cariyañca ariya-saccāna-dassanang,
austerity, purity, knowing the Noble Truths,

Nibbāna-sacchi-kiriyā ca ētammang galamuttamang,
realizing liberation, this is the supreme blessing.

Phutthassa lokadhammēhi cittang yassa na kampati,
*a mind that, when touched
 by the ways of the world, is unshaken,*

Asokang virajang khēmang ētammang galamuttamang,
*without sorrow, stainless and secure,
 this is the supreme blessing.*

Ētādisāni katvāna sabbattha-maparājītāSabbattha
 sotthing gacchanti tantēsang mang galamuttamanti,
*When doing these things, everywhere people go,
 they will be undefeated and have well-being,
 this is their supreme blessing.*

4.9 Yangkiñci

Cha Ratana Paritta Gāthā
(The Six Protective Verses)

Yangkiñci vittang idha vā hurang vā,
Whatever wealth in this world or the next,
 Saggēsu vā yang ratanang panītang,
whatever exquisite treasure in the heavens,
 Na no samang atthi tathāgatēna,
is not, for us, equal to the Tathagata,
 Idampi buddhē ratanang panītang,
this, too, is an exquisite treasure in the Buddha,
 Ētēna saccēna suvatthi hotu,
by this truth may there be well-being,
 Khayang virāgang amatang panītang,
the exquisite Deathless – dispassion, ending,
 Yadaj-jhagā sakyamunī samāhito,
discovered by the Sakyan sage, while in concentration,
 Na tēna dhammēna samatthi kiñci,
there is nothing equal to that Dhamma.

Idampi dhammē ratanang panītang,
this, too, is an exquisite treasure of the Dhamma,
 Ētēna saccēna suvatthi hotu,
by this truth may there be well-being.

Yambuddha settho parivannayī,
what the excellent Awakened one,
 sucing samādhimānantarikaññamāhu,
extolled as pure and called the concentration of
unmediated knowing;
 samādhinā tēna samo na vijjati,
no equal to that concentration can be found,

Idampi dhammē ratanang panītang,
this, too, is an exquisite treasure of the Dhamma.
 Ētēna saccēna suvatthi hotu,

by this truth may there be well-being.

Yē puggalā attha satang pasatthā
Cattāri ētāni yugāni honti,
*the eight persons, the four pairs
 praised by those at peace,*

Tē dakkhineyya sugatassa sāvakā,
they, disciple of the One Well-Gone, deserve offerings.

Ētē-sudinnāni mahapphalāni,
what is given to them bears great fruition.

Idam-pi sanghē ratanang panītang
Ētēna saccēna suvatthi hotu,
*this, too, is an exquisite treasure in the Sangha,
 by this truth may there be well-being;*

Yē suppayuttā manasā dalhēna,
those who, devoted, firm-minded,

Nikkāmino gotama-sāsanamhi,
apply themselves to Gotama's message,

Tē pattipattā amatang vigayha,
on attaining their goal, plunge into the Deatheless,

Laddhā mudhā nibbuting bhuñjamānā,
freely enjoying the liberation they have gained,

Idampi sanghē ratanang panītang,
this, too, is an exquisite treasure in the Sangha,

Ētēna saccēna suvatthi hotu,
by this truth may there be well-being.

Khīnang purānang navang natthi sambhavang,
Ended the old being, there is no taking new birth.

Viratta-cittā-yatikē bhavasming,
Dispassioned their minds toward further becoming,

Tē khīna-bījā avirulhi-chandā,
They, with no seed, no desire for growth;

Nibbanti dhīrā yathāyam-padīpo,
the wise, they go out like this flame,
 Idampi sanghē ratanang panītang,
this, too, is an exquisite treasure in the Sangha,
 Ētēna saccēna suvatthi hotu,
By this truth may there be well-being.

4.10 Karaniya Mētta Sutta *(sharing on good will)*

Karanī-yamat-thakusalēna
 Yantang santang padang abhisamēcca,
*This is to be done by one skilled in essences
 who wants to break through to the state of peace,*
 Sakko ujū ca suhujū ca suvaco cassa mudu anatimānī,
*Be capable, upright, and straightforward,
 easy to instruct, gentle, and not conceited,*
 Santussako ca subharo ca appakicco ca sallahuka-vutti,
*content and easy to support,
 with few duties, living lightly,*
 Santindriyo ca nipako ca
 appagabbho kuleśu ananugiddho,
*with peaceful faculties, masterful, modest,
 and no greed for supporters,*
 Na ca khuddang samācarē kiñci
 yēna viññū parē upavadeyyung,
*do not do the slightest thing
 that the wise would later censure,*

Sukhino vā khēmino hontu
sabbē sattā bhavantu sukhitattā,

think: Happy and secure, may all beings be happy at heart.

Yē kēci pāna-bhūtatthi tasā vā thāvarā vā anavasēsā,

*Whatever beings there may be,
weak or strong, without exception,*

Dīghā vā yē mahantā vā majjhimā rassakā anuka-thūlā,
long, large, middling, short, small, tall,

Ditthā vā yē ca aditthā yē ca dūrē vasanti avidūrē,
seen and unseen, near and far,

Bhūtā vā sambhavēsī vā sabbē sattā bhavantu sukhitattā,
born and yet to be born: May all beings be happy at heart.

Na paro parang nikubbētha

nātimaññētha katthaci nang kiñci,

let no one deceive another or despise anyone anywhere,

Byārosanā patīgha-saññā

Nāñña-maññassa dukkhamiccheyya,

or through anger or irritation wish for another to suffer.

Mātā yathā niyang putting

Āyusā ēkaputta-manurakkhē,

as a mother would risk her life to protect her only child,

Ēvampi sabba-bhūtēsu mānasambhāvayē aparimānang,

*even so should one cultivate a limitless loving-kindness
toward all beings.*

Mēttañca sabba-lokasming māna-sambhāvayē aparimānang,

With good will for the entire world,

cultivate a limitless loving-kindness;

Uddhang adho ca tiriyañca

Asambādhāng avērang asapattang,

above, below, and all around, unlimited,

without enmity or hate.

Titthañcarang nisinno vā
sayāno vā yāvatassa vigata-middho,
*whether standing, walking, sitting,
 or lying down, as long as one is awake,*

Ētang sating adhittheyya
brahma-mētang vihārang idhamāhu,
*one should resolve on this mindfulness.
 this is called a sublime abiding here and now;*

Ditthiñca anupagamma sīlavā dassanēna sampanno,
*not falling into false views, but virtuous
 and consummate in insight,*

Kāmēsu vineyya gēdhāng,
Na hi jātu gabbha-seyyang punarētīti,
*having subdued desire for sensual pleasures,
 one will no longer reborn in endless cycles of pain.*

4.11 Khandha Paritta *(The Group Protection)*

Virūpakkhēhi mē mēttang Mēttang ērāpathēhi mē,
I have good will for the virupakkhas, the Erapathas,
Chabyā-puttēhi mē mēttang Mēttang Kanhā-Gotamakēhi ca,
the Chabya descendants, and the Black Gotamakas,
Apādakēhi mē mēttang Mēttang di-pādakēhi mē,
I have good will for footless beings, two-footed,

Catuppadēhi mē mēttang Mēttang bahuppadēhi mē,
four-footed, and many footed beings,
Mā mang apādako hingsi Mā mang hingsi di-pādako,
May footless beings, two-footed beings,

Four-footed beings,
Mā mang catuppado hingsi Mā mang hingsi bahuppado,
and many-footed beings do me no harm.

Sabbē sattā sabbē pānā Sabbē bhūtā ca kēvalā,
May all creatures, all breathing things, all beings.

Sabbē bhadrāni passantu Mā kiñci pāpamāgamā,
each and every one – meet with supreme blessing.
May none of them come to any evil.

Appamāno Buddho, Appamāno Dhammo, Appamāno Sangho,
The Buddha, Dhamma, and Sangha are limitless,

Pamāna-vantāni siring-sapāni, Ahi vicchikā sata-padī
Unnānābhī sarabū mūsikā,
*There is a limit to creeping things – snakes,
 scorpions, centipedes, spiders, lizards, and rats,*

Katā mē rakkhā Katā mē parittā Patik-kamantu bhūtāni,
I have made this protection, I have made this spell.
May the beings depart.

So hang namo Bhagavato,
I pay homage to the Blessed One,

Namo sattannang Sammā-sambuddhānang,
homage to the seven Rightly Self-awakened Ones.

4. 12 Mora Paritta *(The Peacock's Protection)*

Udētayañcakkhumā ēka-rājā Harissa-vanno pathavippabhāso,
The One King, rising, with vision, golden hued,

Tang tang namassāmi Harissa-vannang pathavippabhāsang,
*illuminating the Earth; I pay homage to you,
 golden-hued, illuminating the Earth,*

Tayajja guttā viharēmu divasang,
guarded today by you, may I live through the day,

Yē brāhmaṇā vēdagū sabba-dhammē,
those Brahmins who are knowers of all truths,
 Tē mē namo tē ca mang pālayantu,
I pay homage to them; may they keep watch over me.
 Namatthu buddhānang namatthu bodhiyā,
homage to the Awakened Ones. Homage to Awakening.
 Namo vimuttānang namo vimuttiyā,
homage to the Enlightened Ones. homage to Release.
 Imang so parittang katvā Moro carati ēsanā,
having made this protection,
the peacock sets out in search for food.
 Apētayañcakkhumā ēka-rājā Harissa-vanno pathavippabhāso,
the one King, setting with vision,
 Tang tang namassāmi Harissa-vannang pathavippabhāsang,
golden hued, illuminating the earth.
 Tayajja guttā viharēmu ratting,
guarded today by you, may I live through the night.
 Yē brāhmaṇā vēdagū sabba-dhammē,
those brahmins who are knowers of all truths.
 Tē mē namo tē ca mang pālayantu,
I pay homage to them; may they keep watch over me.
 Namatthu buddhānang namatthu bodhiyā,
homage to the Awakened Ones, homage to awakening.
 Namo vimuttānang namo vimuttiyā,
homage to the Released ones, homage to release.
 Imang so parittang katvā Moro vāsamakappayīti,
having made this protection
the peacock arranges his nest.

4.13 Vattaka Paritta

(*The Quail,sil,s Protection*)

Atthi lokē sīla-guno Saccang socey-yanuddayā,

*There is in this world the quality of virtue,
truth, purity, tenderness.*

Tēna saccēna kāhāmi Sacca-kiriya-manut-tarang,

*In accordance with this truth I will make
an unsurpassed vow of truth.*

Avajjitvā dhamma-balang Saritvā pubbakē jinē,

*Sensing the strength of the Dhamma,
calling to mind the victors of the past,*

Sacca-balamaṇas-sāya Sacca-kiriya-makāsaṅgha,

*independence on the strength of truth,
I made an unsurpassed vow of truth:*

Santi pakkhā apattanā Santi pādā avañcanā,

*Here are wings with no feathers,
here are feet that can't walk.*

Mātāpītā ca nikkhantā Jātavēda patik-kama,

My mother and father have left me. Fire, go back!

Saha saccē katē mayhang Mahāpajjalito sikhī,

*When I made my vow with truth,
the great crested flames*

Vajjēsi solasa karīsāni Udakang patvā yathā sikhī,

*avoided the sixteen acres around me
as if they had come to a body of water.*

Saccēna mē samo natthi Ēsā mē sacca-pāramīti.

My truth has no equal: Such is my perfection of truth.

4.14 Anggulimāla Paritta

(*Anggulimala's Protection*)

Yato-hang bhagini ariyāya jātiyā jāto,

Sister, since being born in the Noble Birth,

Nābhijānāmi sañcicca pānang jīvitā voropētā,

I am not aware that I have

intentionally deprived a being of life.

Tēna saccēna sotthi tē hotu sotthi gabbhassa.

By this truth, may you be well

and so, may the child in your womb.

4.15 Bojjhangga Paritta

(*The Factors-of-Awakening*)

Bojjhanggo sati-sangkhāto Dhammānang vicayo tathā,

The factors of awakening are mindfulness,

investigation of qualities.

Viriyam-pīti-passaddhi Bojjhanggā ca tathāparē,

persistance, rapture, and serentiy factors of awakening,

Samādhupēkkha-bojjhanggā Sattētē sabba- dassinā,

concentration and plus

equanimity factors of awakening,

These seven are seen by the sage as insight and vision,

Muninā sammadakkhātā bhāvitā bahulikatā

Sangvattanti abhiññāya Nibbānāya ca bodhiyā,

when rightly taught, developed and matured,

will heighten one's knowledge,

liberation, and awakening.

Ētēna sacca-vajjēna Sotthi tē hotu sabbadā,

By the saying of this truth, may you always be well.

Ēkasming samayē nātho Moggallānañca Kassapang
Gilānē dukkhitē disvā Bojjhanggē satta dēsayi

At one time, our protector seeing that Moggallana and Kassapa were sick and in pain, taught them the seven factors of awakening.

Tē ca tang abhinanditvā Rogā muddingsu tangkhanē

They, delighting in that, were instantly freed from their illness.

Ētēna sacca-vajjēna Sotthi tē hotu sabbadā.

By the saying of this truth, may you always be well.

Ēkadā dhamma-rājā pi Gēlaññē nābhipīlito

Once, when the King of Dhamma was afflicted with fever, Cun-dat-thērēna taññēva Bhanāpētvā na sādarang

He had the elder Cunda reciting that very teaching with devotion.

Sammoditvā ca ābādhā Tamhā vutthāsi thānaso

After listening and understood, he recovered from that disease.

Ētēna sacca-vajjēna Sotthi tē hotu sabbadā.

By the saying of this truth, may you always be well.

Pahīnā tē ca ābādhā Tinnan-nampi mahēsinang

Those diseases were abandoned by the three great seers,

Maggāhata-kilēsā va Pattā nuppatti-dhammatang

Just as defilements are demolished by the path In accordance with step-by-step attainment.

Ētēna sacca-vajjēna Sotthi tē hotu sabbadā.

By the saying of this truth, may you always be well.

4.16 Ātānātiya Paritta

(Homage to the Seven Buddhas)

Vipassissa namatthu Cakkhumantassa sirīmato,
Homage to Vipassi, possessed of vision and slendor,
 Sikhissa pi namatthu Sabba-bhūtānukampino,
Homage to Sikhi, sympathetic to all beings,
 Vēssabhussa namatthu Nahātakassa tapassino,
Homage to Vesabhu, cleansed, austere,
 Namatthu Kakusandhassa Māra-sēnappamaddino,
Homage to Kakusandha, crusher of Mara's host,
 Konāgamanassa namatthu Brāhmaṇassa vusīmato,
Homage to Konagamana,
the Brahmin who lived the life perfectly,
 Kassapassa namatthu Vippamuttassa sabbadhi,
Homage to Kassapa, entirely released from defilement,
 Anggīrasassa namatthu Sākya-puttassa sirīmato,
Homage to Angirasa, splendid son of the Sakyans,
 Yo imang dhammadēsēsi Sabba-dukkhāpanūdanang,
who taught this Dhamma, the dispelling of all stress,
 Yē cāpi nibbutā lokē Yathābhutang vipassisung,
Those unbound in the world,
who have seen things as they are,
 Tē janā apisunā Mahantā vītasāradā,
great ones of gentle speech, thoroughly mature,
 Hitang dēva-manussānang Yang namassanti gotamang,
even they pay homage to Gotama,
the benefit of human and heavenly beings,

Vijjā-carana-sampannang Mahantang vītasāradang,

*Consummate in knowledge and conduct,
the Great One, thoroughly mature,*

Vijjā-carana-sampannang Buddhang vandāma Gotamanti,

*We revere the Buddha Gotama, consummate
in knowledge and conduct,*

4.17 **Yadāhavē** (*Pathama-Buddha-udhāna*)

Yadā havē pātubhavanti dhammā,

As phenomena grow clear to the Brahmin,

Ātāpino jhāyato brahmanassa

Athassa kangkhā vapayanti sabbā,

ardently, absorbed all his doubts vanished,

Yato pajānāti sahētu-dhammang,

when he discerns what has a cause,

Yadā havē pātubhavanti dhammā

Ātāpino jhāyato brahmanassa, *As phenomena grow clear
to the Brahmin, ardently, absorbed,*

Athassa kangkhā vapayanti sabbā

Yato Khayang paccayā nang avēdi.

*all his doubts vanished, when he penetrated
the end of conditions.*

Yadā havē pātubhavanti dhammā

Ātāpino jhāyato brahmanassa,

As phenomena grow clear

to the Brahmin, ardently, absorbed,

Vidhūpayang titthati māra-sēnang

Sūrova obhāsaya-mantalikkhanti.

he stood, routing the troops of Mara,

like the sun that illuminated the sky.

4.18 Dhamma-niyāma Sutta

(*The Discourse on the Orderliness of the Dhamma*)

Ēvam-mē sutang, ēkang samayang Bhagavā
sāvatthiyang viharati Jētavanē Anāthapindikassa ārāmē,

*I have heard that at one time the
Blessed One was staying in
Savatthi at Jeta's Grove, Anathapindika's park.*

Tatrā kho Bhagavā bhikkhū amantēsi bhikkhavoti,

There he addressed the monks, saying, "Monks."

Bhadantēti tē bhikkhū Bhagavato paccassosung,

"Yes, lord," the monks responded to him.

Bhagavā ētadavoca, *The Blessed One said,*

Uppādā vā bhikkhavē Tathāgatānang

anuppādā vā Tathāgatānang,

*"Whether or not there is the arising of Tathagatas,
Thitā va sā dhātu dhammat-thitatā,*

*This property stands – this
steadfastness of the Dhamma,*

Dhamma-niyāmatā: Sabbē sangkhārā aniccāti,

*This orderliness of the Dhamma,
All processes are inconstant.*

Tang Tathāgato abhisambujjhati abhisamēti,

*The Tathagata directly awakens to that,
breaks through to that.*

Abhisambujjhitvā abhisamētvā ācikkhati dēsēti,

*Directly awakening and breaking
through to that, he declares it,
teaches it, describes it, sets it forth.*

Paññapēti patthapēti, vivarati vibhajati uttānī-karoti,

*He reveals it, explains it, and makes it plain,
Sabbē sangkhārā aniccāti,*

All processes are impermanent.

**Uppādā vā bhikkhavē Tathāgatānang
Anuppādā vā Tathāgatānang,**

*Whether or not there is the arising of Tathagatas,
Thitā va sā dhātu dhammat-thitatā,*

*This property stands – this
steadfastness of the Dhamma,*

Dhamma-niyāmatā: Sabbē sangkhārā dukkhāti,

this orderliness of the Dhamma

All processes are stressfull,

Tang Tathāgato abhisambujjhati abhisamēti,

*The Buddha directly awakens to that,
breaks through to that,*

Abhisambujjhitvā abhisamētvā ācikkhati dēsēti,

*Directly awakening and breaking through to that,
He declares it, teaches it, describes it, sets it forth.*

Paññapēti patthapēti, vivarati vibhajati

Uttānikaroti : Sabbē sangkhārā dukkhāti,

*He reveals it, explains it, and makes it plain,
all processes are stressfull.*

Uppādā vā bhikkhavē tathāgatānang

Anuppādā vā tathāgatānang,

*Whether or not there is the arising of the Buddhas
Thitā va sā dhātu dhammat thitatā dhamma niyāmatā,*

*This property stands this steadfastness of the dhamma
this orderliness of the dhamma,*

Sabbē dhammā anattāti,

All phenomena are not self.

Tang tathāgato abhisambujjhati abhisamēti,
*The Buddha directly awakens to that,
 breaks through to that;*

Abhisambujjhitvā abhisamētvā ācikkhati dēsēti,
*Directly awakening and breaking through to that
 He declares it teaches it, describes it, set it forth.*

Paññapēti patthapēti, vivarati vibhajati
 Uttānī-karoti:Sabbē dhammā anattāti,
*He reveals it, explains it,
 and makes it plain: All phenomena are not-self.”*

Idamavoca Bhagavā. Attamanā tē bhikkhū
 Bhagavato bhāsitang, Abhinandunti,
*That is what the Blessed One said. Glad at heart,
 the monks delighted at his words.*

4.19 Yānidhabhūtāni *(Protective Suttas)*

Yānidha bhūtāni samāgatāni,
Whatsoever beings are here assembled,
 Bhummāni vā yāni va antalikkhē,
whether terrestrial or,
 Tathāgatang dēvamanussapūjitang
 Buddhang namassāma suvatthi hotu,
*all of us pay homage to the accomplished Buddha
 honored by gods and humans. May there be safety,*

Yānidha bhūtāni samāgatāni,
Whatsoever beings are here assembled,
 Bhummāni vā yāni va antalikkhē,

whether terrestrial or celestial,
 Tathāgatang dēvamanussapūjitatang
 Dhammang namassāma suvatthi hotu,
*all of us pay homage to the accomplished Dhamma
 honored by gods and humans,
 may there be safety,*
 Yānidha bhūtāni samāgatāni,
*Whatsoever beings are here assembled,
 Bhummāni vā yāni va antalikkhē,
 whether terrestrial or celestial,
 Tathāgatang dēvamanussapūjitatang,
 Sanghang namassāma suvatthi hotu
 all of us pay homage to the accomplished Sangha
 honored by gods and humans. May there be safety.*

4.20 Abhaya Paritta

(The non-fear verse)

Yan-dunnimittang avamanggalañca
 Yo cāmanāpo sakunassa saddo,
*Whatever unlucky portends and ill omens,
 and whatever distressing bird calls,*
 Pāpag-gaho dussupinang akantang
 Buddhā-nubhāvēna vināsamēntu,
*Evil planets, upsetting nightmares
 by the Buddha's power may be destroyed,*
 Yan-dunnimittang avamanggalañca
 Yo cāmanāpo sakunassa saddo,
*Whatever unlucky portends and
 ill omens, and whatever distressing bird calls,*
 Pāpaggaho dussupinang akantang
 Dhammā-nubhāvena vināsamentu,

*Evil planets, upsetting nightmares
by the Dhamma's power may they be destroyed,*
Yan-dunnimittang avamangalañca
Yo cāmanāpo sakunassa saddo,
*Whatever unlucky portends and ill omens, And whatever
distressing bird calls,*
Pāpaggaho dussupinang akantang
Sanghā-nubhāvēna vināsamēntu,
*evil planets, upsetting nightmares
by the Sangha's power may they be destroyed,*
Sakkatvā buddha-ratanang Osathang uttamang varang,
*Having revered the jewel of the Buddha,
the highest, most excellent medicine,*
Hitang dēva-manussānang Buddha-tējēna sotthinā,
*The welfare of human and heavenly beings
through the Buddha's might and safety,*
Nassantupaddavā sabbē Dukkhā vūpasamēntu tē,
*may all obstacles vanish,
may your sufferings grow totally calm,*
Sakkatvā dhamma-ratanang Osathang uttamang varang,
*Having revered the jewel of the Dhamma,
the highest, most excellent medicine,*
Parilāhūpasamanang Dhamma- tējēna sotthinā,
*The stiller of feverish passion
through the Dhamma's might and safety,*
Nassantupaddavā sabbē Bhayā vūpasamēntu tē,
*may all obstacles vanish,
may your fears grow totally calm,*
Sakkatvā sangha-ratanang Osathang uttamang varang,
*Having revered the jewel of the Sangha,
the highest, most excellent medicine,*
Āhuneyyang pāhuneyyang Sangha- tējēna sotthina,

*worthy of gifts, worthy of hospitality
through the Sangha's might and safety,
Nassantupaddavā sabbē Rogā vūpasamēntu tē.
may all obstacles vanish,
may your diseases grow totally calm.*

4.21 Sacca-kiriya (*Truthful Expression*)

(Leader)

Handa mayang Sacca-kiriya-gāthāyo-bhanāma-sē

Let us now chant verses concerning truthful expression.

(ALL)

Natthi mē saranang aññang *No other refuge is there for me,*
 Buddho mē saranang varang, *the Buddha is my supreme refuge,*
 Ētēna sacca-vajjēna *by the power of this truth,*
 Hotu tē jaya-manggalang, *may be mine blessed victory,*
 Natthi mē saranang aññang *no other refuge is there for me,*
 Dhammo mē saranang varang, *the Dhamma is my supreme refuge,*
 Ētēna sacca-vajjēna *By the power of this truth,*
 Hotu tē jaya-manggalang, *may blessed victory be mine,*
 Natthi mē saranang aññang *no other refuge is there for me*
 Sangho mē saranang varang, *the Sangha is my supreme refuge,*
 Ētēna sacca-vajjēna *by the power of this truth,*
 Hotu tē jaya-manggalang, *may blessed victory be mine,*
 Yang kiñci ratanang lokē, *Whatever treasures there are in the world,*
 Vijjati vividhang puthu Ratanang, *Abundantly available in great variety,*
 buddha-samang natthi, *Nothing is comparable to the Buddha.*
 Tasmā sotthī bhavantu tē, *Therefore may you have well-being.*
 Yang kiñci ratanang lokē, *Whatever treasures there are in the*
world,
 Vijjati vividhang puthu Ratanang, *Abundantly available in great variety,*

dhamma-samang natthi, *nothing is comparable to the Dhamma.*
 Tasmā sotthī bhavantu tē, *Therefore may you have well-being*

Yang kiñci ratanang lokē, *Whatever treasures there are in the world,*
 Vijjati vividhang puthu Ratanang, *abundantly available is great variety,*
 sangha-samang natthi, *nothing is comparable to the Sangha.*
 Tasmā sotthī bhavantu tē, *Therefore may have well-being.*

4.22 Dukkhappattā

(Disspell the suffering)

Dukkhappattā ca niddukkhā,

*May all beings, who have fallen
 into suffering be without suffering,*

Bhayappattā ca nibbhayā,

who have fallen into danger be without danger

Sokappattā ca nissokā,

who have fallen into sorrow be without sorrow,

Hontu sabbē pi pānino *so all beings may they be,*

Ettāvatā ca amhēhi, *to the extent that by us,*

Sambhatang puñña-sampadang,

For the sake of all attainment and success.

Sabbē dēvānumodantu Sabba-sampatti-siddhiyā,

*may all heavenly beings rejoice In the extent
 to which we have gathered a consummation of merit.*

Dānang dadantu saddhāya Sīlang rakkhantu sabbadā,

*May they give gifts with conviction,
 may they always maintain precepts.*

Bhāvanā-bhiratā hontu Gacchantu dēvatāgatā,

*may they delight in meditation,
 may they go to a heavenly destination.*

Sabbē buddhā balappattā Paccēkānañca yang balang,

From the strength attained by all the Buddhas,

the strength of the Private Buddhas.

Arahantānañca tējēna Rakkhang bandhāmi sabbaso,

by the power of the arahants,

I bind this protection all around.

Bhavatu sabba-manggalang Rakkhantu sabba-dēvatā,

May there be every blessing

may all heavenly beings protect you.

Sabba-buddhānubhāvēna Sadā sotthī bhavantu tē,

Through the power of all the Buddhas,

may you always be well.

Bhavatu sabba-manggalang Rakkhantu sabba-dēvatā,

May there be every blessing

may all heavenly beings protect you.

Sabba-dhammānubhāvēna Sadā sotthī bhavantu tē,

Through the power of all the Dhamma,

may you always be well.

Bhavatu sabba-manggalang Rakkhantu sabba-dēvatā,

May there be every blessing.

may all heavenly beings protect you.

Sabba-sanghānubhāvēna Sadā sotthī bhavantu tē,

Through the power of all the Sangha,

may you always be well.

4.23 Buddha-jayamangala gāthā

(The Buddhas' blessing)

Itipi so bhagavā arahang sammā-sambuddho,

Such, indeed, he is a Blessed One,

a Worthy One, a Rightly Self-Awakened One,

Vijjā-carana-sampanno sugato lokavidū,

consummate in knowledge and conduct, one

who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi,

*Unexcelled trainer of those who can be taught,
satthā dēvamanussānang buddho bhagavāti,*

Teacher of human and divine beings, awakened, blessed

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One.

Sanditthiko akāliko Ēhipassiko,

*apparent here and now, timeless,
encouraging investigation,*

Opanayiko paccattang vēditabbo viññūhīti,

*leading inward, to be experienced by
the wises for themselves,*

Supatipanno bhagavato sāvaka-sangho,

*The Sangha of the Blessed One's
disciples who have practiced well,*

Uju-patipanno bhagavato sāvaka-sangho,

who have practiced directly,

Ñāya-patipanno bhagavato sāvaka-sangho,

disciples who have practiced insightfully,

Sāmīci-patipanno bhagavato sāvaka-sangho,

disciples who have practiced with integrity,

Yadidang cattāri purisa-yugāni attha purisa-puggalā,

that is the four pairs

the eight kinds of Noble Ones,

Ēsa bhagavato sāvaka-sangho,

That is the Sangha of the

Blessed One's disciples,

Āhuneyyo pāhuneyyo dakkhineyyo

anjali-karanīyo, *worthy of gifts, worthy of hospitality,*

*worthy of offerings, worthy of,
 Anuttarang puññakkhettang lokassāti,
 the incomparable field of merit for the world.*

4.24 Buddha-jaya-manggala Bāhung *(The Buddha's Auspicious Victories)*

Bāhung sahassa-mabhinimmita-sāvudhantang
 Grīmēkhalang udita-ghorā-sasēna-mārang,
*Creating a form with thousand arms,
 each equipped with a weapon,
 mara, on the elephant Girimekhala,
 uttered a frightening roar together with his troops.*

Dānādi-dhamma-vidhinā jitvā munindo
 Tan-tējasā bhavatu tē jaya-manggalāni,
*The Lord of Sages defeated him
 by means of such qualities as generosity,
 by the power of this, may you have
 the highest victory of blessings.*

Mārātirēkamabhiyujjhita-sabba-ratting
 Ghorampanālavaka-makkha mathaddha-yakkhang,
*even more frightful than Mara making war all night
 was Alavaka, the arrogant unstable ogre.*

Khantī-sudanta-vidhinā jitvā munindo
 Tantējasā bhavatu tē jaya-manggalāni,
*The Lord of Sages defeated him
 by means of well-trained endurance:
 by the power of this, may you have
 the highest victory of blessings.*

Nālāgiring gaja-varang atimattabhūtang
 Dāvaggi-cakkamasanīva sudārunantang,
Nalagiri, the excellent elephant, when maddened,

*was very horrific, like a forest fire,
a flaming discus, a lightning bolt.*

Mēttambusēka-vidhinā jitvā munido
Tantējasā bhavatu tē jaya-manggalāni,

*The Lord of Sages defeated him
by sprinkling the water of good will
by the power of this, may you have
the highest victory of blessings.*

Ukkhitta-khag-gamatihattha sudārunantang
Dhāvan-ti-yojana-pathanguli-mālavantang,

*very horrific, with a sword upraised
in his expert hand, Garlanded-with-Fingers
ran three leagues along the path.*

Iddhībhishangkhata-mano jitvā munindo
Tan-tējasā bhavatu tē jaya-manggalāni,

*The Lord of Sages defeated him
with mind-fashioned marvels
by the power of this, may you have
the highest victory of blessings.*

Katvāna kattha-mudarāng iva gabbhinīyā
Ciñcāya duttha-vacanang jana-kāya-majjhē,

*Having made a wooden belly to appear pregnant,
Cinca made a lewd accusation
in the midst of the gathering.*

Santēna soma-vidhinā jitvā munindo
Tantējasā bhavatu tē jaya-manggalāni,

*The Lord of Sages defeated her
with peaceful, gracious means,
by the power of this, may you have
the highest victory of blessings.*

Saccang vihāya mati-saccaka-vādakētung
Vādābhiropita-manang ati-andhabhūtang,

*Saccaka, whose provocative views
had abandoned the truth, delighting in argument,
had become internally blind.*

Paññā-padī pajalito jitvā munindo
Tantējasā bhavatu tē jaya-manggalāni,

*The Lord of Sages defeated him with
the light of discernment: By the power of this,
may you have the highest victory of blessings.*

Nandopananda-bhujagang vibudhang mahiddhing
Puttēna thēra-bhujagēna damāpayanto,

*Nandopananda was a serpent
with great power but wrong views.
the Lord of Sages defeated him
by means of a display of marvels,*

Iddhūpadēsa- vidhinā jitvā munindo
Tantējasā bhavatu tē jaya-manggalāni,

*Sending his son (Moggallana),
the serpent-elder, to tame him
by the power of this, may you have
the highest victory of blessings.*

Duggāha-ditthi-bhujagēna sudattha-hatthang
Brahmang visuddhi-jutimiddhi-bakābhidhānang,

*his hands bound tight by the
serpent of wrongly held views,
Baka, the Brahma, thought himself
pure in his radiance and power.*

Ñānāgadēna vidhinā jitvā munindo
Tantējasā bhavatu tē jaya-manggalāni,

*The Lord of Sages defeated him
by means of his words of knowledge,
by the power of this, may you have
the highest victory of blessings.*

Ētāpi buddha-jaya-manggala-attha-gāthā
Yo vācano dinadinē saratē matandī,

*These eight verses of the Buddha's victory blessings,
whoever person of discernment
recites or recalls them day after day without lapsing,
Hitvānanēka-vividhāni cupaddhavāni
Mokkhang sukhang adhigameyya naro sapañño,
destroying all kinds of obstacles,
will attain emancipation and happiness.*

4.25 Mahā-kāruniko

(The Victory Protection)

Mahā-kāruniko nātho hitāya sabba-pāninang,

*(The Buddha), our protector,
with great compassion,
for the welfare of all beings,*

Pūrētvā pāramī sabbā Patto sambodhimuttamang,

*having fulfilled all the perfections,
attained the highest self-awakening,*

Ētēna sacca-vajjēna Hotu tē jaya-manggalang,

*Through the speaking of this truth,
may you have a victory blessing,*

Jayanto bodhiyā mūlē Sakyānang nandi-vaddhano,

*Victorious at the foot of the Bodhi tree,
was he who increased the Sakyans' delight,*

Ēvang tavang vijayo hohi Jayassu jaya-manggalē,

*May you have the same sort of victory,
may you win victory blessings,*

Aparājita-pallangkē Sīsē pathavi-pokkhare,

*At the head of the lotus leaf of the world
on the undefeated seat,*

Abhisēkē sabba-buddhānang Aggappatto pamodati,
consecrated by all the Buddhas,
He rejoiced in the utmost attainment,

Sunak-khattang sumanggalang Supabhātang suhutthitang,
A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,

Sukhano sumuhutto ca Suyitthang brahmacārīsu,
a lucky instant, a lucky moment, a lucky offering,
Padakkhinang kāya-kammang, *a rightful bodily action,*
Vācā-kammang padakkhinang, *a rightful verbal action,*
Padakkhinang mano-kammang, *a rightful mental action,*
Panidhī tē padakkhinā, *your rightful intentions ,*
Padakkhināni katvāna Labhantatthē, padakkhinē,
with regard to those who lead the chaste life,
Doing these rightful things,
your rightful aims are achieved,

4.26 Bhavatu sabbamanggalang

(Verses of Excellent Blessing)

Bhavatu sabbamanggalang rakkhantu sabbadēvatā,
May there be for you all blessings,
may all the devas protect you well,
Sabba buddhānubhāvēna sadā sotthī bhavantutē,
by the power of all the Buddhas, ever in safety may you be.
Bhavatu sabbamanggalang rakkhantu sabbadēvatā,
may there be for you all blessings,
may all the devas protect you well,
Sabba dhammānubhāvēna sadā sotthī bhavantutē,
by the power of all the Dhamma,

ever in safety may you be.
Bhavatu sabbamanggalang rakkhantu sabbadēvatā,
may there be for you all blessings,
may all the devas protect you well,
Sabba sanghānubhāvēna sadā sotthī bhavantutē,
by the power of all the Sangha,
ever in safety may you be.

Section 5

Anumodanā Gāthā

5.1 Yathā vārivahā

(The blessing verse)

Yathā vārivahā pūrā paripūrēnti sāgarang,
Just as the rivers full of water fill up the ocean.
 Ēvamēva ito dinnang pētānang upakappati,
even so does that here given benefit the deceased.
 Icchitang patthitang tumhang khippamēva samijjhatu,
Whatever you wished and wanted, may it quickly be.
 Sabbē pūrēntu sangkappā cando pannaraso yathā,
may all your wish be fulfilled,
as the moon on the fifteenth day.
 Manijoti raso yathā. *or as a wish-fulfilling gem.*

Sabbītiyo vivajjantu,	<i>may all distress be dispelled.</i>
sabbarogo vinassatu,	<i>may all diseases be destroyed.</i>
Mā tē bhavat-vantarāyo,	<i>may no dangers be for you.</i>
Sukhī dīghāyuko bhava,	<i>may you be happy, living long.</i>
Abhivādana-sīlissa niccang vuddhā-pacāyino,	<i>He, of respectful nature, who ever the elders honouring,</i>

Cattāro dhammā vaddhanti *four qualities for him increase,*
 āyu vanno sukhang balang,
long life, beauty, happiness and strength.

5.2 Aggappasādasutttagāthā (The Discourse on the Supreme)

Aggato vē pasannānang aggang dhammang vijānatang,

*For those with faith supreme indeed,
 the Dharma supreme is known.*

Aggē buddhē pasannānang dakkhineyyē anuttarē,

*Having faith in the Buddha supreme, worthy
 of offerings, unexcelled.*

Aggē dhammē pasannānang virāgūpasamē sukhē,

*Having faith in the Dharma supreme passionless,
 quieting, full of bliss.*

Aggē Sanghē pasannānang puññakkhēttē anuttarē,

*Having faith in the Sangha supreme
 the field of merit unexcelled,*

Aggasming dānang dadatang

aggang puññang pavaddhati,

*having given of gifts supreme,
 merit supreme increases then.*

Aggang āyu ca vanno ca yaso kitti sukhang balang,

*May you have long life, beauty, honour,
 fame, strength, and happiness.*

Aggassa dātā mēdhāvī agga-dhamma-samāhito,

*The wise man giving to the supreme one,
 concentrated on the supreme Dhamma,*

Dēvabhūto manusso vā aggappatto pamodatīti,

*and having become a divine or human being,
 attains the Supreme, full of joy.*

5.3 So atthaladdho

(*The benefits of offering*)

So attha laddho sukrito	<i>May he gain benefits and happiness,</i>
Virulho buddhasāsanē,	<i>and grow in the buddhasāsanē,</i>
Arogo sukrito hohi	<i>without disease and happy may he be,</i>
Saha sabbē hi Ñātibhi,	<i>together with all his relatives.</i>
Sā attha laddhā sukhitā	<i>May she gain benefits and happiness,</i>
Virulhā buddhasāsanē,	<i>and grow in the Buddhasāsanā,</i>
Arogā sukhitā hohi	<i>without disease and happy may she be,</i>
Saha sabbē hi Ñātibhi,	<i>together with all her relatives.</i>
Tē attha luddhā sukhitā	<i>May they gain benefits and happiness,</i>
Virulhā buddhasāsanē,	<i>and grow in the buddhasāsanā,</i>
Arogā sukhitā hotha	<i>without disease and happy,</i>
Saha sabbē hi Ñātibhi,	<i>together with all their relatives.</i>

5.4 Bhojanadānānumodanā

(*Appreciation verse*)

Āyudo balado dhīro	<i>A wise person gives longevity, strength,</i>
Vannado patibhānado,	<i>clothing, knowledge.</i>
Sukhassa dātā mēdhāvī	<i>a wise person gives happiness,</i>
Sukhang so adhigacchati,	<i>he then enjoys happiness.</i>
Āyung datvā balang vannang	<i>one who gives longevity, strength</i>
sukhañca patibhānado,	<i>clothing, knowledge, and happiness,</i>
Dīghāyu yasavā hoti	<i>shall live a long life and be honored</i>
yattha yatthū papajjatīti,	<i>wherever he may be.</i>

5.5 Sabbarogavinimutto

(*The ways of rejoicing*)

Sabbaroga-vinimutto,	<i>From all diseases freed,</i>
Sabbasantā pavajjito,	<i>from all grief escaped,</i>
Sabbavēra-matikkanto,	<i>overcome all enmity</i>
Nibbuto ca tuvang bhava,	<i>and liberated may you be!</i>
Sabbītiyo vivajjantu,	<i>May all distress be averted!</i>
Sabbarogo vinassatu,	<i>May all disease be destroyed.</i>
Mā tē bhavat-vantarāyo,	<i>May no dangers be for you!</i>
Sukhī dīghāyuko bhava,	<i>May you be happy, living long!</i>
Abhivādana-sīlissa,	<i>He of respectful nature</i>
Niccang vuddhā pacāyino,	<i>whoever the elders honoring.</i>
Cattāro dhammā vaddhanti	<i>Four qualities for him increase</i>
Āyu vanno sukhang balang.	<i>long life and beauty, happiness and strength.</i>

5.6 Dānānumodanā-gāthā

(*The getting what we give*)

Annang pānang vatthang yānang,
These ten kinds of offerings
rice, water, clothing, transportation,
Mālā gandhang vilēpanang seyyāvasathang,
flower, fragrance, beautification, bedding,
Padīpeyyang dānavatthū imē dasa, *lodging, and light,*
Annado balado hoti, *by giving rice , one gives strength,*
Vatthado hoti vannado, *by giving clothes one gives beauty,*
Yānado sukhado hoti, *by giving a transportation,*
one gives happiness,
Dīpado hoti cakkhudo, *by giving a light, one gives vision.*
Manāpadāyī labhatē manāpang, *by giving a delightful gift,*
one shall receive a delightful gift.

Aggassa dātā labhatē punaggang, *By giving an excellent gift,
one shall receive a delightful gift.*
 Varassa dātā varalābhi hoti, *by giving a fine gift,
one shall receive a fine gift,*
 Sētthandhado sētthamupēti thānang,
*by giving an excellent condition,
one shall achieve an excellent condition,*
 Aggadāyī varadāyī Sētthadāyī ca yo naro,
*anyone who gives an excellent and fine gift,
and gives an excellent provision,*
 Dīghāyu yasavā hoti *yattha yatthū-papajjatīti,
shall live a long life, and be honored,
wherever he may be.*

5.7 Cullamanggalacakkavāla (*The Lesser Sphere of Blessings.*)

Sabba-buddhānubhāvēna

By the power of all the Buddhas,

Sabba-dhammānubhāvēna,

by the power of all the Dhammas,

Sabba-sanghānubhāvēna

by the power of all the Sanghas,

Buddharatanang Dhamma-ratanang

Sangharatanang Tinnang ratanānang ānubhāvēna,

the Buddha-treasure, the Dhamma-treasure,

the Sangha-treasure, the three treasure, by their power,

Caturāsīti-sahassa Dhammad-khandhānubhāvēna,

by the power of the eightyfour-thousands sections of Dhamma,

Pitakattayā-nubhāvēna, *by the power of the three Pitakas,*

Jinasāvakānubhāvēna, *by the power of the Conqueror's disciples,*

Sabbē tē rogā, sabbē tē bhayā, sabbē tē antarāyā,
may all your diseases, all your dangers,
 Sabbē tē upaddavā, sabbē tē dunnimittā,
all your obstacles, all your unlucky signs,
 Sabbē tē avamanggalā vinassantu,
all your unfortunate omens, – all be destroyed.
 Āyuvad-dhako, dhanavaddhako,
long-life-increasing, wealth-increasing,
 Sirivad-dhako, yasavaddhako,
fortune-increasing, fame-increasing,
 Balavad-dhako, vannavaddhako,
power-increasing, health-increasing
 Sukhavad-dhako, hotu sabbadā,
happiness-increasing, may they ever be.
 Dukkha-rogabhayā vērā sokā sattu cupaddavā,
painful disease, danger, enmity, sorrow, perils and distress.
 Anēkā antarāyāpi vinassantu ca tējasā,
all kinds of obstacle, may they be destroyed by this power.

Jaya-siddhi dhanang lābhāng sotthi,
 Bhāga-yang sukhang-balang, *Victory, success, wealth*
and again, safety, lucky, happiness, strength,
 Siri-āyu ca-vanno ca-bhogang,
fortune, long-life, and beauty, prosperity,
 vuddhī ca yasavā, *and fame, may they increase,*
 Satavassā ca āyū ca, *and a hundred years of life,*
 jīvasiddhī bhavantu tē, *and successful in livelihood may you be.*

5.8 Kālanadāna

(Offering by seasons)

Kālē dadanti sapaññā vadaññū vītamaccharā,

*Those who have discernment, responsive,
without stinginess, would give in the proper season.*

Kālēna dinnang ariyēsu Ujubhūtēsu tādisu,
*having been given in the proper season to the
noble ones with straightened, and stable mind.*

Vippasanna-manā tassa Vipulā hoti dakkhinā
Yē tattha anumo-danti Veyyāvac-cang karonti vā,
*their offering bears an abundance, Those who
rejoice in that gift or assistance.*

Na tēna dakkhinā onā Tēpi puññassa bhāgino,
*they, too, have a share of the merit
and the offering Isn't depleted by that.*

Tasmā dadē appativāna-citto Yattha dinnang mahapphalang,
*So, with an unhesitant mind, one should give
where the gift bears great fruit.*

Puññāni paralokasming Patitthā honti pāninanti,
*merit is what establishes
living beings in the next life.*

Adāsimē akāsimē

(Offering to the dead one)

Adāsimē akāsimē Nātimittā sakhā ca mē pētānang,
*Recalling what they used to do,
'he gave to me, he helped me in the past.*

Dakkhinang tajjā pubbē katamanussarang,
Should give the gifts for the departed ones,

Na hi runnang vā soko vā Yā vaññā paritēvanā,
weeping, sorrowing, or any kind of mourning,

Na tang pētānamatthāya, doesn't aid the departed ones
Ēvang titthanti Nāta yo, whose relatives still remain thus.

Ayañca kho dakkhinā dinnā, *But this offering given to the Sangha*
 Sanghamhi supatitthitā, *well established for them,*
 Dīgharattang hitāyassa Thānaso upakappati,
it can serve them long in the future and now
 So yātidhammo ca ayang nitassito,
that spiritual relatives have thus been shown,
 Pētāna pūjā ca katā ulārā,
then the high honouring to the departed ones is done,
 Balañca Bhikkhūnamanuppaddinnang,
and the Bhikkhu's strength be given as well
 Tumhēhi puññang pasutang anappakanti.
Now great merit, already has been stored by you.

5.10 Sumanggalagāthā

(*Verses of Excellent Blessing*)

Bhavatu sabbamanggalang rakkhantu sabbadēvatā,
May there be all blessings,
may all the devas protect you well,
 Sabba buddhānubhāvēna sadā sotthī bhavantutē,
by the power of all the Buddhas,
ever in safety may you be.
 Bhavatu sabbamanggalang rakkhantu sabbadēvatā,
may there be all blessings,

*may all the devas protect you well,
 Sabba dhammānubhāvēna sadā sotthī bhavantutē,
 by the power of all the Dhammas,
 ever in safety may you be.
 Bhavatu sabbamanggalang rakkhantu sabbadēvatā,
 May there be all blessings,
 may all the devas protect you well,
 Sabba sanghānubhāvēna sadā sotthī bhavantutē,
 By the power of all the Sanghas,
 ever in safety may you be.*



Section 6

The seven Abhidhammas Discourse

6.1 Dhammasanghīnī

(Enumeration of Phenomena)

Kusalā dhammā,	<i>All good qualities are wholesome,</i>
Akusalā dhammā,	<i>all bad qualities are unwholesome,</i>
Abyākatā dhammā.	<i>and all neutral qualities are kammically neutral</i>

Katamē dhammā kusalā? *which are wholesome?*

Yasming samayē *When is it?*

Kāmā-vacarang kusalang cittang uppannang hoti,

Wholesome consciousness pertaining

to the Sense-sphere accompanied by pleasure

Somanassa sahagatang Nāna-sampayuttang, *and associated with knowledge, arises with any object such as*

Rūpārammanang vā *visible object,*

Saddārammanang vā *sound,*

Gandhārammanang vā *odor,*

Rasārammanang vā *taste,*

Photthabbārammanang vā *body-impression*

Dhammārammanang vā *and mental object.*

Yang yang vā panārabbha, tasming samayē phasso hoti,

Avikkhēpo hoti, *Sense-impression and calmness in that time,*

Ye vā pana tasming samayē, *Sense-impression*

and calmness in that time,

Aññēpi atthi paticca samuppannā, arūpino dhammā.

besides other Dhammas are physical phenomena depending on each other arising,

Imē dhammā kusalā. *these Dhammas are wholesome.*

6.2 Vibhangā

(The Book of Treatises)

Pañcakkhandhā, *The five aggregates are,*

Rūpakkhandho, *the aggregate of material quality,*

Vēdanākkhandho, *the aggregate of feeling,*

Saññakkhandho, *the aggregate of perception,*

Sankkhārakkhandho, *the aggregate of mental concomitants,*

Viññānakkhandho, *the aggregates of consciousness,*

Tattha Katamo rūpakkhandho?, *There in what is the aggregate of material quality,?*

Yangkiñci rūpang,
Atītānāgata-paccuppannang,
Ajjhattang vā bahiddhā vā,
Olārikang vā sukhumang vā,
Hīnang vā panītang vā,
Yang dūrē vā santikē vā,
Tadē kajjhāng abhisāññūhitvā, abhisankkipitvā,
(taking) these together collectively and briefly,
Ayang vuccati rūpakkhandho. *this is called the aggregate of material quality.*

6.3 Dhātu-kathā

(Discussion with reference to Elements)

Sanggaho asanggaho, *The inclusion and non-inclusion,*
Sanggahitēna asanggahitang, *included with unincluded,*
Asanggahitēna sanggahitang, *unincluded with included,*
Sanggahitēna sanggahitang, *included with included,*
Asanggahitēna asanggahitang, *unincluded with unincluded,*
Sampayogo, vippayogo, *the association and dissociation,*
Sampayuttēna vippayuttang, *dissociated from associated,*
Vippayuttēna sampayuttang, *associated with dissociated,*
Asanggahitang. *and unincluded in the dissociated.*

6.4 Puggala-paññatti

(Description of Individuals)

Cha paññattiyo, *The six conventions;*
Khandhapaññatti, *viz., the convention of corporal aggregate,*
Āyatanapaññatti, *the convention of sense-organs,*
Dhātupaññatti, *the convention of elements,*
Saccapaññatti, *the convention of truths,*

Indriyapaññatti,	<i>the convention of faculties,</i>
Puggalapaññatti,	<i>the convention of individuals.</i>
Kittāvatā puggalānang puggalapaññatti?	<i>In what ways are there the convention of individuals,?</i>
Samaya-vimutto,	<i>one who is emancipated in temporary,</i>
Asamaya-vimutto,	<i>one who is emancipated permanently,</i>
Kuppa-dhammo,	<i>one of perturbable nature,</i>
Akuppa-dhammo.	<i>one of imperturbable nature,</i>
Parihāna-dhammo	<i>one liables to decline,</i>
Aparihāna-dhammo.	<i>one not liables to decline,</i>
Cētanā-bhabbo,	<i>one who is competent in will,</i>
Anurakkhanā-bhabbo.	<i>one who is not competent in conserve,</i>
Puthujjano,	<i>and being common man,</i>
Gotrabhū,	<i>one become of the family of Ariyas,</i>
Bhayūparato,	<i>one restrained because of fear,</i>
Abhayūparato.	<i>one unrestrained because of fear,</i>
Bhabbāgamano,	<i>one capable of arriving,</i>
Abhabbāgamano.	<i>one incapable of arriving,</i>
Niyato,	<i>one with certainly destiny,</i>
Aniyato.	<i>one with uncertainly destiny,</i>
Patipannako	<i>The Path-attainer,</i>
Phalētthito.	<i>one established in fruition,</i>
Arahā,	<i>one who is an Arahant,</i>
Arahattāya patipanno.	<i>one who is striving for realization of Arahantship.</i>

6.5 Kathā-vatthu

(Points of Controversy)

Puggalo upalabbhati: sacchi-katthaparamat-thēnāti Āmantā,
Can there be found any personality in the real,

absolute sense? (Thera) yes. (Heretic)?

Yo sacchi-kattho paramattho, tato so puggalo upalabbhati,
sacchi-katthaparamat-thenati?

*Can the Personality be found in the real,
absolute sense, in the same way as a real,
absolute fact is found? (Thera)?*

Na hēvāng vatabbē, ājānāhi niggahang,

No, that cannot be said. (Heretic)

Hañci puggalo upalabbhati, sacchi-katthaparamat-thena?

Tēna vata rē vattabbē,

*If the Personality can be found in the real and
absolute sense, then you should also say
that the Personality could be found in the real,
absolute sense,*

Yo sacchi-kattho paramattho, tato so puggalo
upalabbhati Sacchi-katthaparamatthēnāti micchā.

*in the same way as a real absolute truth is found.
Thus, you are wrong in affirming the first while
denying the second.*

6.6 Yamaka

(*The book of Pairs*)

Yē kēci kusalā dhammā,

*Some phenomena
(dhamma) are wholesome,
they are wholesome roots,
but all wholesome roots
are wholesome phenomena,
All wholesome phenomena,*

Sabbē tē kusalamūlā,
Yē vā pana kusalamūlā,

Sabbē tē dhammā kusalā,

Yē kēci kusalā dhammā, some phenomena are wholesome,
 sabbē tē kusalamūlēna ēkamūlā, in the same state of
 consciousness have one and the same wholesome root.
 Yē vā pana kusalamūlēna ēkamūlā, Besides, those phenomena
 which have each other as wholesome,
 sabbē tē dhammā kusalā. roots are all wholesome phenomena.

6.7 Patthāna

(*The Base of Origination*)

Hētu-paccayo,	<i>Root condition,</i>
Ārammana-paccayo,	<i>object condition,</i>
Adhipati-paccayo,	<i>predominance condition,</i>
Anantara-paccayo,	<i>proximity condition,</i>
Samanantara-paccayo,	<i>contiguity condition,</i>
Sahajāta-paccayo,	<i>co-nascence condition,</i>
Aññamañña-paccayo,	<i>mutuality condition,</i>
Nissaya-paccayo,	<i>support condition,</i>
Upanissaya-paccayo,	<i>decisive-support condition,</i>
Purējāta-paccayo,	<i>pre-nascence condition,</i>
Pacchājāta-paccayo,	<i>post-nascence condition,</i>
Āsēvana-paccayo,	<i>frequency condition,</i>
Kamma-paccayo,	<i>kamma condition,</i>
Vipāka-paccayo,	<i>kamma-result condition,</i>
Āhāra-paccayo,	<i>nutriment condition,</i>
Indriya-paccayo,	<i>faculty condition,</i>
Jhāna-paccayo,	<i>jhāna condition,</i>
Magga-paccayo,	<i>path condition,</i>
Sampayutta-paccayo,	<i>association condition,</i>
Vippayutta-paccayo,	<i>dissociation condition,</i>
Atthi-paccayo,	<i>presence condition,</i>
Natthi-paccayo,	<i>absence condition,</i>

Vigata-paccayo, *disapperance condition,*
 Avigata-paccayo. *non-disappearance condition.*

6.8 Mātikā-Pangsukūla

(Passage on the Matrix of the Dhammasangani)

Kusalā dhammā, *Phenomena which are wholesome,*
 Akusalā dhammā, *phenomena which are unwholesome,*
 Abyākatā dhammā, *phenomena which are indeterminate,*
 Sukhāya vēdanāya sampayuttā dhammā,
phenomena associated with pleasant feeling,
 Dukkhāya vēdanāya sampayuttā dhammā,
associated with unpleasant feeling,
 Adukkhamasukhāya vēdanāya sampayuttā dhammā,
associated with neither pleasant nor unpleasant feeling,
 Vipākā dhammā, *phenomena which are (kamma) resultants,*
 Vipāka-dhammadhammā, *subject to resultant phenomena,*
 Nēvavipāka-navipāka dhamma-dhammā, *neither resultant*
phenomena nor subject to resultant phenomena,
 Upādinnupādāniyā dhammā, *phenomena kammically acquired*
and subject to clinging,
 Anupādinnupādāniyā dhammā, *not kammically acquired*
but subject to clinging,
 Anupādinnānupādāniyā dhammā,
neither kammically acquired nor subject to clinging,
 Sankkilitthasankkilēsikā dhammā, *phenomena which are defiled*
and subject to defilement,
 Asankkilitthasankkilēsikā dhammā, *undefiled but subject*
defilement,
 Asankkilitthāsankkilēsikā dhammā.

neither defiled nor subject to defilement

Savitakkasavicārā dhammā, *phenomena with thought,
conception and discursiveness,*

Avitakkavicāramattā dhammā, *without thought conception
but with discursiveness,*

Avitakkāvicārā dhammā, *with neither thought conception
nor discursiveness,*

Pītisahagatā dhammā, *without thought conception
but with discursiveness,*

Sukhasahagatā dhammā, *accompanied by happiness,*

Upēkkhā-sahagatā dhammā, *accompanied by equanimity,*

Dassanēna pahātabbā dhammā, *phenomena to be abandoned
by insight,*

Bhāvanāya pahātabbā dhammā, *to be abandoned by (mental) development,*

Nēvadassanēna na bhāvanāya pahātabbā dhammā. *to be abandoned neither by insight
nor by (mental) development,*

Dassanēna pahātabba-hētukā dhammā, *Phenomena having
roots to be abandoned by insight,*

Bhāvanāya pahātabba-hētukā dhammā, *having roots to be
abandoned by (mental) development,*

Nēvadassanēna na bhāvanāya pahātabba-hētukā dhammā. *having roots to be abandoned neither
by insight nor by (mental) development.*

Acayagāmino dhammā, *phenomena leading to accumulation*

Apacayagāmino dhammā, *leading to decrease (of Kamma),*

Nēvacaya-gāmino nāpacayagāmino dhammā. *leading neither to accumulation nor to decrease (of Kamma).*

Sēkkhā dhammā, *phenomena of one in the (Noble) training,*

Asēkkhā dhammā, *phenomena of one
who has completed the noble training*

Nēvasēkkhā nāsēkkhā dhammā. *of one neither in the
(Noble) training nor one who has completed the (Noble)
training.*

Parittā dhammā, *phenomena which are limited,
Mahaggatā dhammā,* *phenomena which are exalted,
Appamānā dhammā.* *phenomena which are immeasurable.
Parittārammanā dhammā,* *phenomena having limited objects,
Mahaggatā-rammanā dhammā,* *phenomena having exalted objects,
Appamānārammanā dhammā,* *phenomena having
immeasurable objects.*

Hīnā dhammā, *phenomena which are inferior,
Majjhimā dhammā,* *phenomena which are medium,
panītā dhammā.* *phenomena which are superior.
Micchattaniyatā dhammā,* *phenomena with certain
wrong (result),*

Sammattaniyatā dhammā, *phenomena with certain right (result),
Aniyatā dhammā.* *phenomena with uncertainty (as to result).
Maggārammanā dhammā,* *phenomena with the Path as object,
Maggahētukā dhammā,* *phenomena with the Path as root,
Maggādhipatino dhammā.* *phenomena with the Path as
predominant factor.*

Uppannā dhammā, *phenomena which have arisen,
Anuppannā dhammā,* *phenomena which have not arisen,
Uppādino dhammā.* *phenomena which are bound to arise.
Atītādhammā,* *phenomena which are past,
Anāgatā dhammā,* *phenomena which are future,
Paccuppannā dhammā,* *phenomena which are present.
Atītā-rammanā dhammā,* *phenomena with a past object,*

Anāgatā-rammanā dhammā, *phenomena with a future object,*
 Paccuppannā-rammanā dhammā, *phenomena with a present object.*
 Ajjhattā dhammā, *phenomena which are internal,*
 Bahiddhā dhammā, *phenomena which are external,*
 Ajjhattabahiddhā dhammā, *phenomena which are internal and external.*
 Ajjhattā-rammanā dhammā, *phenomena with internal objects,*
 Bahiddhā-rammanā dhammā, *phenomena with external objects,*

Ajjhattabahiddhā-rammanā dhammā,
phenomena with internal and external objects.

Sanidassanasappatighā dhammā, *phenomena which are manifest and reactive,*
 Anidassanasappatighā dhammā, *phenomena which are non-manifest and reactive,*
 Anidassanāppatighā dhammā. *phenomena which are non-manifest and non-reactive.*

6.9 Pathāna

(*The Book of Origination*)

Hētu-paccayo,	<i>Root condition,</i>
Ārammana-paccayo	<i>object condition,</i>
Adhipati-paccayo,	<i>predominance condition,</i>
Anantara-paccayo,	<i>proximity condition,</i>
Samanantara-paccayo	<i>contiguity condition,</i>
Sahajāta-paccayo,	<i>co-nascence condition,</i>
Aññamañña-paccayo,	<i>mutuality condition,</i>
Nissaya-paccayo,	<i>Support condition,</i>
Upanissaya-paccayo,	<i>decisive-support condition,</i>
Purējāta-paccayo,	<i>pre-nascence condition,</i>

Pacchājāta-paccayo,	<i>post-nascence condition,</i>
Āsēvana-paccayo,	<i>frequency condition,</i>
Kamma-paccayo,	<i>kamma condition,</i>
Vipāka-paccayo,	<i>kamma-result condition,</i>
Āhāra-paccayo,	<i>nutriment condition,</i>
Indriya-paccayo,	<i>faculty condition,</i>
Jhāna-paccayo,	<i>jhāna condition,</i>
Magga-paccayo,	<i>path condition</i>
Sampayutta-paccayo,	<i>association condition</i>
Vippayutta-paccayo,	<i>dissociation condition</i>
Atthi-paccayo,	<i>presence condition</i>
Natthi-paccayo,	<i>absence condition</i>
Vigata-paccayo,	<i>disapperance condition</i>
Avigata-paccayo.	<i>non-disappearance condition.</i>

6.10

Pangsugūla gāthā*(sankkhāra reflecting.)*

Aniccā vata sankkhārā, *All conditioned things are Impermanent,*
 Uppādavaya-dhammino, *they are of the nature to rise and fall.*
 Uppajjitvā niruj-jhanti, *having arisen, they will cease,*
 Tēsang vūpasamo sukho, *their calming is bliss.*

Acirang vatayang kāyo
 Pathaving adhisēssati,
 Chuddho apēta-viññāno,
 Nirat-thang va kalingarang.

*before long this body shall lie
 upon the earth, cast away,
 devoid of all consciousness,
 Useless, like a piece of wood.*



Section 7

Spacial suttra

7.1 Dhamma-cakkappavattana Sutta

(The Discourse on Setting The Wheel of Dhamma in Motion)

Ēvam-mē sutang, ēkang samayang Bhagavā
bārānasiyang viharati isipatanē migadāyē,

*I have heard that on one occasion
the Blessed One was staying
at Varanasi in the game refuge at Isipatana.*

Tatra kho Bhagavā pañca-vaggyē bhikkhū āmantēsi,

There he addressed the group of five monks.

Dvēmē bhikkhavē antā pabbajitēna na sēvitabbā,

*“There are these two extremes that
are not to be indulged in
by one who has gone forth,*

Yo cāyang kāmēsu kāma-sukhallikānuyogo,

*That which is devoted to sensual
pleasure in sense objects.*

Hīno gammo pothuj-janiko anariyo anattha-sañhito,

Which are base, vulgar, common, ignoble, and unprofitable,

Yo cāyang atta-kilamathānuyogo
Dukkho anariyo anattha-sañhito,

*And that which is devoted to self-affliction,
which is painful, ignoble, and unprofitable.*

Ētē tē bhikkhavē ubho antē anupagamma,

Avoiding both of these extremes,

Majjhimā patipadā tathāgatēna abhisam-buddhā,

the middle way realized by the Tathagata,

Cakkhu-karanī ñāna-karanī upasamāya abhiññāya
Sambodhāya nibbānāya sangvattati,

*producing insight, and knowledge
leads to calmness, direct knowledge
self-awakening, and liberation.*

Katamā ca sā bhikkhavē majjhimā patipadā
Tathāgatēna abhisam-buddhā,

*And what is the middle way
realized by the Tathagata.*

Cakkhu-karanī ñāna-karani upasamāya abhiññāya
Sambodhāya nibbānāya sang vattati,

*That producing insight, and knowledge leads to calm
direct knowledge, self-awakening, and liberation.*

Ayamēva ariyo atthangiko maggo,

Precisely this Noble Eightfold Path.

Seyyathidang, Sammā-ditthi sammā-sangkappo

Sammā-vācā sammā-kammanto sammā-ājīvo

Sammā-vāyāmo sammā-sati sammā-samādhi,

*Right view, right resolve,
right speech, right action, right livelihood,
right effort, right mindfulness, and right concentration.*

Ayang kho sā bhikkhavē majjhimā patipadā

Tathāgatēna abhisambuddhā,

*This is the middle way realized by the Tathagata,
Cakkhu-karanī ñāna-karanī upasamāya abhiññāya
Sambodhāya nibbānāya sangvattati,*

*producing insight, and knowledge,
leads to calmness, direct knowledge,
self-awakening, and liberation.*

Idang kho pana bhikkhavē dukkhang ariya-saccang,

*Now this, monks, is the noble truth of suffering,
Jātipi dukkhā jarāpi dukkhā maranampi dukkhang,*

*birth is suffering, aging is suffering,
death is suffering,*

Soka-paridēva-dukkha-domanas-supāyāsāpi dukkhā,

*sorrow, lamentation, pain, distress,
and despair are suffering,*

Appiyēhi sampayogo dukkho piyēhi vippayogo dukkho,

*association with unpleasant things is suffering,
separation from enjoyable things is suffering,*

Yampicchang na labhati tampi dukkhang,

not getting what one wants is suffering.

Sangkhittēna pañcupādā-nakkhandhā dukkhā,

*In short, the five aggregates for
clinging are suffering.*

Idang kho pana bhikkhavē dukkha-samudayo
ariya-saccang,

*And this, monks, is the noble truth
of the origination of suffering.*

Yāyang tanhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhi-nandinī,

*The craving that makes for further
becoming – accompanied by passion and
enjoyment, relishing now here and now there.*

Seyyathīdang, Kāma-tanhā bhava-tanhā vibhava-tanhā,

*Craving for sensual pleasure,
craving for becoming, craving for non-becoming.*

Idang kho pana bhikkhavē

dukkha-nirodho ariya-saccang,

*And this, monks, is the noble truth
of the stopping of suffering.*

Yo tassā yēva tanhāya asēsa-virāga-nirodho

Cāgo Patinissaggo mutti anālayo,

*The lustfulness fading, and ceasing,
renunciation, relinquishment,
release, and letting go of every craving.*

Idang kho pana bhikkhavē dukkha-nirodha-gāminī-patipadā ariya-saccang,

*And this, monks, is the noble truth
of the way of practice leading to
the stopping of suffering,*

Ayam-ēva ariyo atthangiko maggo,

precisely this Noble Eightfold Paths.

Seyyathīdang, sammā-ditthi sammā-sangkappo

Sammā-vācā sammā-kammanto sammā-ājīvo

Sammā-vāyāmo sammā-sati sammā-samādhi,

*Right view, right conception, right speech,
right action, right livelihood, right effort,
right mindfulness, and right concentration.*

Idang dukkhang ariya-saccanti mē bhikkhavē

Pubbē ananussutēsu dhammēsu,

*With regard to things never heard before,
this is the noble truth of suffering.*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose,
discernment arose, knowledge
arose, illumination arose within me.*

Tang kho panidang dukkhang ariya-saccang

Pariñ-ñeyyanti mē bhikkhavē

Pubbē ananussutēsu dhammēsu,

*With regard to things never before heard,
'this noble Truth of suffering is to be comprehended,*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose,
discernment arose, knowledge arose,
illumination arose within me.*

Tang kho panidang dukkhang ariya-saccang

Pariñ-ñanti mē bhikkhavē Pubbē ananussutēsu dhammēsu,

*With regard to things never before heard,
'this noble Truth of suffering is to be comprehended.*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose, discernment arose,
knowledge arose, illumination arose within me.*

Idang dukkha-samudayo ariya-saccanti

mē bhikkhavē, Pubbē ananussutēsu dhammēsu,

*With regard to things never heard before,
'this is the noble truth of the origination of suffering,*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose,
discernment arose, knowledge arose,*

illumination arose within me.

Tang kho panidang dukkha-samudayo ariya-saccang

Pahātappanti mē bhikkhavē, Pubbē ananussutēsu dhammēsu,

*With regard to things never heard before,
‘this noble truth of the origination
of suffering has been abandoned.’*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose,
discernment arose, knowledge arose,
illumination arose within me.*

Tang kho panidang dukkha-samudayo ariya-saccang

Pahānanti mē bhikkhavē, Pubbē ananussutesu dhammēsu,

*With regard to things never heard before,
‘this noble truth of the origination of
suffering is to be abandoned.*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*vision arose, insight arose,
discernment arose, knowledge arose,
illumination arose within me,*

Idang dukkha-nirodo ariya-saccanti mē bhikkhavē

Pubbē ananussutēsu dhammēsu,

*With regard to things never heard before,
‘this is the noble truth of the stopping of suffering.’*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose, discernment arose,
knowledge arose, illumination arose within me.*

Tang kho panidang dukkha-nirodho ariya-saccang

Sacchikātabbanti mē bhikkhavē
Pubbē ananussutēsu dhammēsu,

*with regard to things never heard before,
'this is the noble truth of the stopping of
suffering has been directly experienced.'*

Cakkhung udapādi ñānang udapādi paññā udapādi
Vijjā udapādi āloko udapādi,

*Vision arose, insight arose, discernment arose,
knowledge arose, illumination arose within me.*

Tang kho panidang dukkha-nirodho ariya-saccang
Sacchikatanti mē bhikkhavē
Pubbē ananussutēsu dhammēsu,

*With regard to things never heard before:
'this the noble truth of the stopping of
suffering is to be directly experienced.'*

Cakkhung udapādi ñānang udapādi paññā udapādi
Vijjā udapādi āloko udapādi,

*Vision arose, insight arose, discernment arose,
knowledge arose, illumination arose within me,*

Idang dukkha-nirodha-gāminī-patipadā ariya-saccanti
Mē bhikkhavē, Pubbē ananussutēsu dhammēsu,

*With regard to things never heard before,
'this is the noble truth of the way of practice
leading to the ceasing of suffering.'*

Cakkhung udapādi ñānang udapādi paññā udapādi
Vijjā udapādi āloko udapādi,

*vision arose, insight arose, discernment arose,
knowledge arose, illumination arose within me,*

Tang kho panidang dukkha-nirodha-gāminī-patipadā
Ariya-saccang bhāvētabbanti mē bhikkhavē

Pubbē ananussutēsu dhammēsu,

*with regard to things never heard before,
 ‘this is the noble truth of the way of practice
 leading to the stopping of suffering is to be developed.*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose, discernment arose,
 knowledge arose, illumination arose within me,*

Tang kho panidang dukkha-nirodha-gāminī-patipadā

Ariya-saccang bhāvitanti mē bhikkhavē

Pubbē ananussutēsu dhammēsu,

*with regard to things never heard before,
 ‘this is the noble truth of the way of practice
 leading to the stopping of suffering has been developed.*

Cakkhung udapādi ñānang udapādi paññā udapādi

Vijjā udapādi āloko udapādi,

*Vision arose, insight arose, discernment arose,
 knowledge arose, illumination arose within me.*

Yāvakīvañca mē bhikkhavē imēsu catūsu ariyasaccēsu

Ēvan-ti-parivattang dvādasākārang yathābhūtang

ñāna-dassanang na suvisuddhang ahosi,

*And, monks, as long as this knowledge and
 insight of mine – with its three rounds and twelve
 permutations concerning these four noble truths
 as they actually are – was not pure.*

Nēva tāvāhang bhikkhavē sadēvakē lokē samārakē

sabrahmakē Sassamana-brāhmaniyā pajāya sadēva-

manussāya Anuttarang sammā-sambodhing abhisambuddho

Paccaññasing,

I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmans, with its contemplatives and priests, its royalty and common people.

Yato ca kho mē bhikkhavē imēsu catūsu ariyasaccēsu
 Ēvan-ti-parivattang dvādasākārang yathābhūtang
 ñāna-dassanang suvisuddhang ahosi,

But as soon as this knowledge and vision of mine with its three rounds and twelve permutations concerning these four noble truths as they actually are was truly pure.

Athāhang bhikkhavē sadēvakē lokē samārakē sabrahmakē
 Sassamana-brāhmaṇiyā pajāya sadēva-manussāya
 Anuttarang sammā-sambodhing abhisambuddho paccaññāsing,

Then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmans, with its contemplatives and priests, its royalty and common folk.

Ñānañca pana mē dassanang udapādi Akuppā mē vimutti
 Ayamantimā jāti Natthidāni punabbhavoti,

*The knowledge and insight arose in me,
 ‘Unprovoked is my release. This is the last birth.*

*There is now no further becoming,
 Idamavoca Bhagavā Attamanā pañca-vaggiyā bhikkhū
 Bhagavato Bhāsitang abhinandung,*

*That is what the Blessed One said. Glad at heart,
 the group of five monks delighted at his words,*

*Imasmiñca pana veyyā-karanasming bhaññamānē
 Āyasmato kondaññassa virajang vītamalang
 Dhamma-cakkhung udapādi,*

And while this explanation was being given,

*there arose to Ven. Kondañño the dustless,
stainless Dhamma eye,*

**Yangkiñci samudaya-dhammang
Sabban-tang nirodhadhammanti,**

*“Whatever is subject to origination
is all subject to cessation,”*

**Pavattitē ca Bhagavatā dhamma-cakkē
Bhummā dēvā saddamanussāvēsung,**

*Now when the Blessed One had set the
wheel of Dhamma in motion,
the earth deities cried out,*

**Ētam-Bhagavatā Bārānasiyang isipatane migadāyē
Anuttarang dhamma-cakkang pavattitang,**

*“At Varanasi, in the Game Refuge at Isipatana,
the Blessed One has set in motion the
unexcelled Wheel of Dhamma;*

**Appativattiyang samanēna vā brāhmaṇenā vā dēvēna vā
mārēna vā brahmunā vā kēnaci vā lokasminti,**

*that cannot be stopped by priest or
contemplative, deity, Mara, Brahma,
or anyone at all in the cosmos,”*

**Ayañca dasa-sahassī loka-dhātu
Sangkampi sampakampi sampavēdhi,**

*And this ten-thousandfold cosmos shivered
and quivered and quaked,*

**Appamāno ca olāro obhāso lokē pāturaḥosi
Atikkammēva dēvānang dēvānubhāvang,**

*while a great, measureless radiance appeared in the
cosmos, surpassing the effluence of the deities,*

Atha kho Bhagavā udānang udānēsi, “Aññāsi vata bho Kondañño, Aññāsi vata bho Kondaññoti.”

Then the Blessed One exclaimed,

“So you really knew, Kondañña? So you really knew?”

Itihidang āyasmato Kondaññassa

Aññā-kondaññotavēva nāmang Ahosīti,

And that is how Ven. Kondañña acquired the name

Aññā-Kondañña – Kondañña who knew.



7.2 Āditta-pariyāya Sutta

(*The Fire Discourse*)

Ēvamē sutang ēkang samayang Bhagavā
 Gayāyang viharati gayāsīsē Satthing bhikkhu-sahassēna
 Tatra kho Bhagavā bhikkhū āmantēsi,

I have heard that on one occasion the Blessed One was staying in Gaya, at Gaya Head, with a thousand monks, there he addressed the monks.

Sabbang bhikkhavē ādittang, *Monks, everything is aflame,*
 Kiñca bhikkhavē sabbang ādittang, *what everything is flame?*
 Cakkhung bhikkhavē ādittang, *the eye is aflame.*
 Rūpā ādittā, *forms are aflame.*
 Cakkhu-viññānang ādittang, *eye-consciousness is aflame.*
 Cakkhu-samphasso āditto, *contact with the eye is aflame.*
 Yampidang cakkhu-samphassa-paccayā uppajjati vēdayitang,
 *And whatever there is that arises
 in dependence on contact with the eye.*

Sukhang vā dukkhang vā adukkhamasukhang vā
 Tampi ādittang, *experienced as pleasure, pain, or neither
 pleasure-nor-pain, that too is aflame.*

Kēna ādittang, *Aflame with what?*
 ādittang rāgagginā dosagginā mohagginā,
 *Aflame with the fire of passion,
 the fire of aversion, the fire of delusion.*

Ādittang jātiyā jarā maranēna,
 Aflame, I tell you, with birth, aging, and death,
 Sokēhi paridēvēhi dukkhēhi domanassēhi
 upāyāsēhi ādittanti vadāmi, *with sorrow, lamentation, pain,
 distress, and despair.*

Sotang ādittang, *The ear is aflame.*
 Saddā ādittā, *Sounds are aflame.*

Sota-viññānang ādittang,

Ear-consciousness is aflame.

Sota-samphasso āditto, *contact within the ear is aflame.*

Yampidang sota-samphassa-paccayā uppajjati vēdayitang,

And whatever there is that arises

in dependence on contact at the ear,

Sukhang vā dukkhang vā adukkhamasukhang vā

Tampi ādittang, *experienced as pleasure, pain, or neither pleasure-nor-pain, that too is aflame.*

Kēna ādittang, *Aflame with what?*

Ādittang rāgagginā dosagginā mohagginā,

Aflame with the fire of passion,

the fire of aversion, the fire of delusion.

Ādittang jātiyā jarā-maranēna,

Aflame, I tell you, with birth, aging, and death,

Sokēhi paridēvēhi dukkhēhi domanassēhi upāyāsēhi

Ādittanti vadāmi, *with sorrow, lamentation, pain,*

distress, and despair.

Ghānang ādittang, *the nose is aflame.*

Gandhā ādittā, *odors are aflame.*

Ghāna-viññānang ādittang,

Nose-consciousness is aflame.

Ghāna-samphasso āditto, *Contact with the nose aflame.*

Yampidang ghāna-samphassa-paccayā uppajjati vēdayitang,

And whatever there is that arises in

dependence on contact at the nose,

Sukhang vā dukkhang vā adukkhamasukhang vā

Tampi ādittang,

experienced as pleasure, pain, or neither

pleasure-nor-pain, that too is aflame.

Kēna ādittang, *Aflame with what?*

Ādittang rāgagginā dosagginā mohagginā,

*Aflame with the fire of passion,
the fire of aversion, the fire of delusion.*

Ādittang jātiyā jarā-maranēna,

*Aflame, I tell you, with birth, aging, and death,
Sokēhi paridēvēhi dukkhēhi domanassēhi
upāyāsēhi ādittanti vadāmi, With sorrow, lamentation, pain,
distress, and despair.*

Jivhā ādittā, *The tongue is aflame.*

Rasā ādittā, *Flavors are aflame.*

Jivhā-viññānang ādittang, *The tongue conscious is aflame.*

Jivhā-samphasso āditto, *Taste-contact is aflame.*

Yampidang jivhā-samphassa-paccayā uppajjati vēdayitang,

*And whatever there is that arises in
dependence on contact at the tongue*

Sukhang vā dukkhang vā adukkhamasukhang vā

Tampi ādittang,

*Experienced as pleasure, pain, or neither
pleasure-nor-pain, that too is aflame.*

Kēna ādittang, *Aflame with what?*

Ādittang rāgagginā dosagginā mohagginā,

*Aflame with the fire of passion,
the fire of aversion,
the fire of delusion.*

Ādittang jātiyā jarā-maranēna,

*Aflame, I tell you, with birth, aging, and death,
Sokēhi paridēvēhi dukkhēhi domanassēhi
upāyāsēhi ādittanti vadāmi,*

*with sorrow, lamentation pain, and
distress, and despair.*

Kāyo āditto, *The body is aflame.*

Photthabbā ādittā, *Tactile sensations are aflame.*
 Kāya-viññānang ādittang, *Body-consciousness is aflame.*
 Kāya-samphasso āditto, *Contact with the body is aflame.*
 Yampidang kāya-samphassa-paccayā uppajjati vēdayitang,
 *and whatever there is that arises
 in dependence on contact with the body,*

Sukhang vā dukkhang vā
 Adukkha-masukhang vā Tampi ādittang,
 *experienced as pleasure, pain, or neither
 pleasure-nor-pain, that too is aflame.*

Kēna ādittang, *Aflame with what?*
 Ādittang rāgagginā dosagginā mohagginā,
 *Aflame with the fire of passion,
 the fire of aversion, the fire of delusion.*

Ādittang jātiyā jarā-maranēna,
 Aflame, I tell you, with birth, aging, and death,
 Sokēhi paridēvēhi dukkhēhi
 domanassēhi upāyāsēhi ādittanti vadāmi,
 *with sorrow, lamentation pain,
 distress, and despair.*

Mano āditto, *The intellect is aflame.*

Dhammā adittā, *Ideas are aflame.*

Mano-viññānang ādittang,
 Mind-consciousness is aflame.

Mano-samphasso āditto, *Contact wihtin the mind is aflame.*
 Yampidang mano-samphassa-paccayā uppajjati vēdayitang,

*And whatever there is that arises in
 dependence on contact at the mind,*

Sukhang vā dukkhang vā adukkhamasukhang vā
 Tampi ādittang,

*Experienced as pleasure, pain, or neither
pleasure-nor-pain, that too is aflame.*

Kēna ādittang, *Aflame with what?*

Ādittang rāgagginā dosagginā mohagginā,

*Aflame with the fire of passion,
the fire of aversion, the fire of delusion.*

Ādittang jātiyā jarā-maranēna,

Aflame, I tell you, with birth, aging and death,

Sokēhi paridēvēhi dukkhēhi domanassēhi
upāyāsēhi ādittanti vadāmi,

*with sorrow, lamentation, pain,
distress, and despair.*

Evang passang bhikkhavē sutvā ariya-sāvako

Cakkhusmingpi nibbindati,

*Seeing thus, the instructed Noble disciple
grows disenchanted in the eye.*

Rupēsu pi nibbindati, *disenchanted in forms.*

Cakkhu-viññānēpi nibbindati,

disenchanted in eye-consciousness,

Cakkhu-samphassēpi nibbindati,

disenchanted in contact with the eye.

Yampidang cakkhu-samphassa-paccayā uppajjati vēdayitang,

*And whatever there is that arises in
dependence on contact with the eye,*

Sukhang vā dukkhang vā adukkhamasukhang vā

Tasmingpi nibbindati,

*experienced as pleasure, pain, or neither-
pleasure-nor pain, with that, too,
he grows disenchanted.*

Sotasmīng pi nibbindati, *he grows disenchanted in the ear.*

Saddēsupi nibbindati, *Disenchanted in sounds.*

Sota-viññānēpi nibbindati,

disenchanted with ear-consciousness,

Sota-samphassē pi nibbindati,

disenchanted in contact with the ear.

Yampidang sota-samphassa-paccayā uppajjati vēdayitang,

And whatever there is that arises in

dependence on contact with the ear.

Sukhang vā dukkhang vā adukkhamasukhang vā,

experienced as pleasure,

pain or neither-pleasure-nor-pain,

Tasmīng pi nibbindati,

With that, too, he grows disenchanted.

Gānasmiñgpi nibbindati,

he grows disenchanted in the nose.

Ghandhēsupi nibbindati, *disenchanted in the odors,*

Ghāna-viññānēpi nibbindati,

disenchanted in Nose-consciousness,

Ghāna-samphasse pi nibbindati,

disenchanted in contact with the nose.

Yampidang ghāna-samphassa-paccayā uppajjati vēdayitang,

And whatever there is that arises in

dependence on contact with the nose.

Sukhang vā dukkhang vā adukkhamasukhang vā,

experienced as pleasure,

pain or neither-pleasure-nor-pain,

Tasmīng pi nibbindati, *with that, too, he grows disenchanted.*

Jivhāyapi nibbindati, *he grows disenchanted in the tongue.*

Rasēsupi nibbindati, *disenchanted in flavors.*

Jivhā-viññānēpi nibbindati,

disenchanted in tongue-consciousness,
Jivhā-samphassēpi nibbindati,
disenchanted in contact with the tongue.

Yampidang jivhā-samphassa-paccayā uppajjati vēdayitang,
*And whatever there is that arises in
 dependence on contact with the tongue.*

Sukhang vā dukkhang vā adukkhamasukhang vā,
*experienced as pleasure,
 pain or neither-pleasure-nor-pain,*

Tasmīng pi nibbindati,
With that, too, he grows disenchanted,

Kāyasmīngpi nibbindati,
he grows disenchanted in the body,

Photthabbēsupi nibbindati,
disenchanted in tactile sensation,

Kāya-viññānēpi nibbindati,
disenchanted in body-consciousness,

Kāya-samphassēpi nibbindati,
disenchanted in contact with the body.

Yampidang kāya-samphassa-paccayā uppajjati vēdayitang,
*And whatever there is that arises
 dependence on contact with the body,*

Sukhang vā dukkhang vā adukkhamasukhang vā,
experienced as pleasure, pain or neither-pleasure-nor-pain.

Tasmīngpi nibbindati,
With that, too, he grows disenchanted.

Manasmīngpi nibbindati,
he grows disenchanted in the intellect,

Dhammēsupi nibbindati,
disenchanted in ideas,

Mano-viññānēpi nibbindati,
disenchanted in consciousness with the intellect,

Mano-samphassē pi nibbindati,

disenchanted in contact with the intellect.

Yampidang mano-samphassa-paccayā uppajjati vēdayitang,

*And whatever there is that arises in
dependence on contact with the intellect,*

Sukhang vā dukkhang vā adukkhamasukhang vā

experienced as pleasure,

pain or neither-pleasure-nor-pain.

Tasmingpi nibbindati,

With that, too, he grows disenchanted.

Nibbindang virajjati,

Disenchanted, he becomes dispassionate,

Virāgā vimuccati, Through dispassion, he is released.

Vimuttasmañña vimuttamīti nānang hoti, khīnā jāti,

With release, there is the knowledge,

'Released.' He discerns that, 'Birth is ended,

Vusitang brahma-cariyang, Katang karanīyang,

The holy life fulfilled, the task done.

Nāparang itthattāyāti pajānātīti,

There is nothing further for this world.

Idamavoca Bhagavā, Attamanā tē bhikkhū

Bhagavato bhāsitang abhinandung,

That is what the Blessed One said.

Glad at the heart, the monks delighted at his words.

Imasmiñca pana veyyā-karanasming bhaññamānē,

*And while this explanation was being given,
the hearts of the thousand monks,*

Tassa bhikkhu-sahassassa anupādāya

Āsavēhi cittāni vimuccingsūti,

*through lack of clinging, were released
from the mental effluents.*



7.3 Anatta-lakkhana Sutta

(The Discourse on the No-self Characteristic)

Ēvam-mē sutang. Ēkang samayang Bhagavā
Bārānasiyang viharati isipatanē migadāyē,

*I have heard that on one occasion the Blessed One
was staying at Bārānasi in the Game Refuge at Isipatana.*

Tatra kho Bhagavā pañca-vaggiyē bhikkhū āmantēsi,

There, he addressed the group of five monks.

Rūpang bhikkhavē anatā, “*The body, monks, is not-self.*

Rūpañca hidang bhikkhavē attā abhavissa,

if the body were the self,

Nayidang rūpang ābhādhāya sangvatteyya,

this body would not lend itself to disease.

Labbhētha ca rūpē, ēvang mē rūpang hotu

ēvang mē rūpang mā ahosīti,

It would be possible (to say) with regard to the body,

‘let my body be thus. let my body not be thus.’

Yasmā ca kho bhikkhavē rūpang anattā,

But precisely because the body is not-self,

Tasmā rūpang ābhādhāya sangvattati,

the body lends itself to disease.

Na ca labbhati rūpē,

And it is not possible (to say) with regard to the body.

Ēvang mē rūpang hotu ēvang mē rūpang mā ahosīti,

‘let my body be thus, let my body not be thus.’

Vēdanā anattā, *Feeling is not-self.*

Vēdanā ca hidang bhikkhavē attā abhavissa,

If feeling were the self,

Nayidang vēdanā ābhādhāya sang vatteyya,

this feeling would not lend itself to disease.

Labbhētha ca vēdanāya,

It would be possible (to say) with regard to feeling,

Ēvang mē vēdanā hotu ēvang mē vēdanā mā ahosīti,

'let my feeling be thus. let my feeling not be thus'

Yasmā ca kho bhikkhavē vēdanā anattā,

but precisely because feeling is not-self,

Tasmā vēdanā ābādhāya sangvattati,

for feeling lends itself to disease.

Na ca labbhati vēdanāya,

And it is not possible (to say) with regard to feeling,

Ēvang mē vēdanā hotu ēvang mē vēdanā mā ahosīti,

'let my feeling be thus. let my feeling not be thus.'

Saññā anattā, *Perception is not-self.*

Saññā ca hidang bhikkhavē attā abhavissa,

If perception were the self,

Nayidang saññā ābādhāya sangvatteyya,

this perception would not lend itself to disease.

Labbhētha ca saññāya,

It would be possible (to say) with regard to perception,

Ēvang mē saññā hotu evang me saññā mā ahosīti,

'let my perception be thus,

let my perception not be thus,

Yasmā ca kho bhikkhavē saññā anattā,

but precisely because perception is not-self,

Tasmā saññā ābādhāya sangvattati,

for preception lends itself to disease.

Na ca labbhati saññāya,

And it is not possible (to say)

with regard to perception,

Ēvang mē saññā hotu ēvang mē saññā mā ahosīti,

'let my perception be thus,

let my perception not be thus.'

Sangkhārā anattā, *Mental processes are not-self,*
 Sangkhārā ca hidang bhikkhavē attā abhavissangsu,

If mental processes were the self,

Nayidang Sangkhārā ābādhāya sangvatteyyung,

*These mental processes would not lend
themselves to disease.*

Labbhētha ca sangkhārēsu,

*It would be possible (to say) with regard
to mental processes,*

Ēvang mē sangkhārā hontu ēvang mē sangkhārā mā ahēsunti.

'let my mental processes be thus.

let my mental processes not be thus.

Yasmā ca kho bhikkhavē sangkhārā anattā,

But precisely because mental processes are not-self,

Tasmā sangkhārā ābādhāya sangvattanti,

for mental processes lend themselves to disease.

Na ca labbhati sangkhārēsu,

*And it is not possible (to say) with regard
to mental processes,*

Ēvang mē sangkhārā hontu ēvang mē sangkhārā mā ahēsunti.

'let my mental processes be thus

let my mental processes not be thus.'

Viññānang anattā. *Consciousness is not-self,*

Viññānañca hidang bhikkhavē attā abhavissa,

if consciousness were the self,

Nayidang viññānang ābādhāya sangvatteyya,

this consciousness would not lend itself to disease.

Labbhētha ca viññānē, *It would be possible (to say)*

with regard to consciousness,

Ēvāng mē Viññānang hotu ēvāng mē viññānang mā ahosīti,

*'let my mental processes be thus,
let my mental processes not be thus.'*

Yasmā ca kho bhikkhavē viññānang anattā,

But precisely because consciousness is not self,

Tasmā viññānang ābādhāya sangvattati,

consciousness lends itself to disease.

Na ca labbhati Viññānē,

*And it is not possible (to say)
with regard to consciousness,*

Ēvāng mē Viññānang hotu ēvāng mē viññānang mā ahosīti,

'let my consciousness be thus.

let my consciousness not be thus.'

Tang king maññatha bhikkhavē rūpang

Niccaṅg vā aniccaṅg vāti,

*"How do you construe this, monks,
is the body constant or inconstant?"*

Aniccaṅg bhantē. "Inconstant, Venerable Sir.

Yam-panāniccaṅg dukkhang vā tang sukhang vāti,

And is that which impermanent, suffering or useful?

Dukkhang bhantē. "suffering, Venerable Sir."

Yam-panāniccaṅg dukkhang viparināma-dhammang

Kallang nu tang samanupassitung,

*"And is it fitting to regard what is inconstant,
suffering, subject to change as,*

Ētang mama ēsohamasmi ēso mē attāti,

'this is mine. this is my self. this is what I am?

No hētang bhante, no, Venerable Sir.

Tang king maññatha bhikkhavē vedanā niccaṅ vā aniccaṅ vāti,

How do you construe this,

monks – is feeling permanent or impermanent?

Aniccā bhantē, *impermannt, Venerable Sir.*

Yam-panāniccang dukkhang vā tang sukhang vāti,

And is that which is Impermannt, suffering or easeful?

Dukkhang bhantē “*suffering, Venerable Sir.*”

Yam-pananiccang dukkhang viparināma-dhammang

Kallang nu tang samanupassitung,

And is it fitting to regard what is inconstant, suffering, subject to change as.

Ētang mama ēsohamasmi ēso mē attāti,

‘*This is mine. this is my self. this is what I am’?*

No hētang bhantē. “*no, Venerable Sir.*”

Tang king maññatha bhikkhavē saññā niccā vā aniccā vāti,

“*How do you construe this,*

monks – is perception constant or inconstant?”

Aniccā bhantē. “*inconstant, Venerable Sir.*”

Yam-panāniccang dukkhang vā tang sukhang vāti

And is that which is impermanent, suffering or happy?,

Dukkhang bhantē, *suffering, venerable sir.*

Yam-panāniccang dukkhang viparināma-dhammang

Kallang nu tang samānupassitung,

And is it fitting to regard what is inconstant,

suffering, subject to change as,

Ētang mama ēsohamasmi ēso mē attāti,

‘*This is mine. This is my self. This is what I am?*

No hētang bhantē.” “*No, Venerable Sir.*”

Tang king maññatha bhikkhavē sankhārā niccā vā aniccā vāti,”

“*How do you construe this, monks*

Are mental processes constant or inconstant?

Aniccā bhantē. “*Inconstant, Vernable.*

Yam-panāniccang dukkhang vā tang sukhang vāti,

And is that which is inconstant easeful or suffering?

Dukkhang bhantē.” “*suffering, Venerable sir.*”

Yam-panāniccang dukkhang viparināma-dhammang

Kallang nu tang samanupassitung,

*And is it fitting to regard what is inconstant,
suffering, subject to change as:*

Ētang mama ēsohamasmi ēso me attāti,

‘*This is mine. This is my self. This is what I am’?*

No hētang bhantē, “*No, Venerable Sir.*”

Tang king maññatha bhikkhavē Viññānang niccang vā

aniccang vāti,

*How do you construe this, monks
is consciousness constant or inconstant?*

Aniccang bhantē.” “*inconstant, Venerable Sir.*”

Yam-panāniccang dukkhang vā tang sukhang vāti,”

And is that which is inconstant suffering or easeful?”

Dukkhang bhantē. “*suffering, Venerable Sir.*”

Yam-panāniccang dukkhang viparināma-dhammang

Kallang nu tang samānupassitung,

*And is it fitting to regard what is inconstant,
suffering, subject to change as,*

Ētang mama ēsohamasmi ēso mē attāti,

‘*this is mine. this is my self. This is what I am’?*

No hētang bhantē, “*no, Venerable Sir.*”

Tasmātiha bhikkhavē yangkiñci rūpang

atītānāgata paccuppannang,

*Thus, monks, any body
whatsoever – past, future, or present,
Ajjhattang vā bahiddhā vā, Olārikang vā sukhumang vā,
internal or external, harsh or subtle,*

Hīnang vā panītang vā, Yandūrē santikē vā, Sabbang rūpang,

common or sublime, far or near, every body

Nētang mama nēsohamasmi na mēso attāti,

Ēvamētang yathābhūtang sammappaññāya Datthabbang.

Is to be seen as it actually is with right discernment as,

This is not mine. This is not my self. This is not what I am.

Yākāci vēdanā atītānāgata-paccuppannā,

Any feeling whatsoever – past, future, or present,

Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,

internal or external, harsh or subtle,

Hīnā vā panītā vā, Yā dūrē santikē vā, Sabbā vēdanā,

common or sublime; far or near: every feeling.

Nētang mama nēsohamasmi na mēso attāti

Ēvamētang yathābhūtang sammappaññāya Datthabbang,

Is to be seen as it actually is with right discernment as,

this is not mine, this is not my self, this is not what I am.

Yā kāci saññā atītānāgata-paccuppannā,

Any perception whatsoever are past, future, or present,

Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,

internal or external, crude or subtle,

Hīnā vā panītā vā, Yā dūre santikē vā, Sabbā saññā,

common or sublime, far or near, every perception.

Nētang mama nēsohamasmi na mēso attāti,

Ēvamētang yathābhūtang sammappaññāya datthabbang.

Is to be seen as it actually is with right discernment as,

this is not mine. this is not my self. this is not what I am.

Yē kēci sangkhārā atītānāgata-paccuppannā,

Any mental processes whatsoever are past,

future, or present,

Ajjhattā vā bahiddhā vā, Olārikā vā sukhumā vā,

internal or external, crude or subtle,
Hīnā vā panītā vā, Yē dūrē santikē vā,
Sabbē sangkhārā,

common or sublime, far or near,
all mental processes.

Nētang mama nēsohamasmi na mēso attāti,
Ēvametang yathābhūtang sammappaññāya datthabbang.

*Is to be seen as it actually is with right discernment as,
this is not mine, this is not my self, this is not what I am.*

Yangkiñci viññānang atītānāgata-paccuppannang

*Any consciousness whatsoever are past, future, or present,
Ajjhattang vā bahiddhā vā, Olārikang vā sukhumang vā,
internal or external, crude or subtle,*

Hīnang vā panītang vā, Yandurē santike vā,
Sabbang viññānang,

*common or sublime, far or near, every consciousness,
Nētang mama nēsohamasmi na mēso attāti,*
Ēvamētang yathābhūtang sammappaññāya datthabbang.

*is to be seen as it actually is with right discernment as,
this is not mine. This is not my self, this is not what I am.*
Ēvang passang bhikkhavē sutvā ariya-sāvako,

Seeing thus, the instructed Noble disciple
Rūpasming pi nibbindati, *grows disenchanted with the body,*
Vēdanāya pi nibbindati, *disenchanted with feeling,*
Saññāya pi nibbindati, *disenchanted with perception,*
Sangkhārēsu pi nibbindati, *disenchanted with mental process,*
Viññānasming pi nibbindati, *and disenchanted with consciousness.*
Nibbindang virajjati Virāgā vimuccati,

*Disenchanted, he becomes dispassionate, Through
dispassion, he is released.*

Vimuttasming vimuttamīti ñānang hoti,
*With release, there is the knowledge,
 'released.' he discerns that,*
 Khīnā jāti, Vusitang brahma-cariyang,
birth is ended, the holy life fulfilled, the task done.
 Katang karanīyang, Nāparang itthattāyāti pajānātīti,”
There is nothing futher for this world.’
 Idamavoca Bhagavā attamanā pañca-vaggiyā
 bhikkhū Bhagavato bhāsitang abhinandung,
*That is what the Blessed One said. Glad at heart,
 the group of five monks delighted at his words.*
 Imasmiñca pana veyyā-karanasming bhaññamānē,
And while this explanation was being given,
 Pañca-vaggiyanang bhikkhūnang anupādāya,
the hearts of the group of five monks, through lack of clinging,
 Āsavēhi cittāni vimuccingsūti.
were released effluents from the mind.

7.4 Magga-vibhangga Sutta

An Analysis of the Path

Ēvam-mē sutang, Ēkang samayang Bhagavā
 Sāvatthiyang viharati Jētavanē Anāthapindikassa ā-rāmē,
*I have heard that at one time
 the Blessed One was staying
 in Savathi at Jetas Grove, Anathapindikas park.*
 Tatra kho Bhagavā bhikkhū āmantēsi bhikkhavoti,
There he addressed the monks, saying, “Oh? Bhikkhus.”
 Bhadantēti tē bhikkhū Bhagavato paccassosung,
“Yes, Venerable Sir,” the monks responded to him.
 Bhagavā ētadavoca, *The Blessed One said.*

Ariyang vo bhikkhavē atthanggikang
maggang dēsissāmi vibhajissāmi,

*I will teach and analyse for you
the Noble Eightfold Path,*

Tang sunātha sādhukang manasi-karotha bhāsissāmīti,

listen and pay close attention. I will speak.”

Ēvam-bhantēti kho tē bhikkhū Bhagavato paccassosung,

“As you say, Venerable Sir,” the monks responded to him.

Bhagavā ētadavoca. *The Blessed One said,*

Katamo ca bhikkhavē ariyo atthangiko maggo?

now what, monks, is the Noble Eightfold Path?

Sēyyathidang Sammā-ditthi sammā-sangkappo

Sammā-vācā sammā-kammanto sammā-ājivo

Sammā-vāyāmo sammā-sati sammā-samādhi,

*Right view, right resolve, right speech,
right action, right livelihood, right effort,
right mindfulness, and right concentration.*

Katamā ca bhikkhavē sammā ditthi,?

And what, monks, is right view?

Yang kho bhikkhavē dukkhē ñānang,

Knowledge with regard to suffering,

Dukkhasamudayē ñānang,

knowledge with regard to the origination of suffering,

Dukkha-nirodhē ñānang, *knowledge with regard*

to the stopping of suffering,

Dukkhanirodha-gāminiyā patipadāya ñānang,

knowledge with regard to the way of

practice leading to the stopping of suffering,

Ayang vuccati bhikkhavē sammā-ditthi,

This, monks, is called right view.

Katamo ca bhikkhavē sammā-sangkappo,?

And what, monks, is right Conception.
Yo kho bhikkhavē nēkkhamma-sangkappo,
think of freedom from sensuality,
Abyāpādasangkappo, *think of freedom from ill will,*
Avihingsā-sangkappo, *aspiring to harmlessness.*
Ayang vuccati bhikkhavē sammā-sangkappo,
This, monks, is called right conception.

Katama ca bhikkhavē sammā-vācā? *And what is right speech?*
Yā kho bhikkhavē musāvādā vēramanī, *Abstaining from lying,*
 pisunāya vācāya vēramanī, *abstaining from divisive speech,*
 pharusāya vācāya vēramanī, *abstaining from abusive speech,*
 samphappalāpā vēramanī, *abstaining from idle chatter.*
Ayang vuccati bhikkhavē sammā-vācā,

This, monks, is called right speech.
Katamo ca bhikkhavē sammā-kammanto?
And what, monks, is right action?
Yā kho bhikkhavē pānātipātā vēramanī,
Abstaining from taking life,
 adinnādānā vēramanī, *abstaining from stealing,*
 Abrahma-cariyā vēramanī,
abstaining from sexual intercourse.

Ayang vuccati bhikkha
This, monks, is called right action.

Katamo ca bhikkhavē sammā-ājīvo?
And what, monks, is right livelihood?
Idha bhikkhavē ariya-sāvako micchā-ājīvang pahāya
There is the case where a noble disciple,
having abandoned dishonest livelihood,
Sammā ājīvēna jīvikang kappēti,
keeps his life going with right livelihood,
Ayang vuccati bhikkhavā sammā-ā-jīvo,

This, monks, is called right livelihood.

Katamo ca bhikkhavē sammā-vāyāmo,?

And what, monks, is right effort.?

Idha bhikkhavē bhikkhu anuppannānang pāpakānang
 Akusalānang dhammānang anuppādāya
 Chandang janēti vāyamati viriyang ā-rabhati
 Cittang pagganhāti padahati,

*There is the case where a monk generates desire,
 endeavors, activates persistence, upholds and
 exerts his intent for the sake of
 the non-arising of evil, unskillful qualities
 that have not yet arisen.*

Uppannānang pāpakānang akusalānang dhammānang
 pahānāya chandang janēti vāyamati viriyang ā-rabhati cittang
 pagganhāti padahati,

*He generates desire, endeavors, activates persistence,
 upholds and exerts his intent for the sake of the
 abandonment of evil, unskillful qualities that have arisen.*

Anuppannānang kusalānang dhammānang uppādāya
 chandang janēti vāyamati viriyang ā-rabhati cittang
 pagganhāti padahati,

*He generates desire, endeavors, activates persistence,
 upholds and exerts his intent for the sake of the arising
 of skillful qualities that have not yet arisen.*

Uppannānang kusalānang dhammānang, thitiyā asammosāya
 bhiyyo-bhāvāya vēpullāya bhāvanāya pāripūriyā chandang
 janēti vāyamati viriyang ā-rabhati cittang pagganhāti
 padahati,

*He generates desire, endeavors, activates persistence,
 upholds and exerts his intent for the maintenance,*

non-confusion, increase, plentitude, development, and culmination of skillful qualities that have arisen.

Ayang vuccati bhikkhavē sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhavē sammā-sati?

And what, monks, is right mindfulness?

Idha bhikkhavē bhikkhu kāyē kāyānupassī viharati,

There is the case where a monk remains focusing on the body in and of itself,

Ātāpī sampajāno satimā vinēyya lokē abhijjhā-domanassang,

ardently, alert, and mindful – putting away greed and distress with reference to the world.

Vēdanāsu vēdanānupassī viharati,

He remains focused on feelings in and of themselves,

ātāpī sampajāno satimā vinēyya lokē abhijjhā-domanassang,

ardently, alert, and mindful – putting away greed and distress with reference to the world.

Cittē cittānupassī viharati,

He remains focused on the mind in and of itself,

Ātāpī sampajāno satimā vinēyya lokē abhijjhā-domanassang,

ardently, alert, and mindful – putting away greed and distress with reference to the world,

Dhammēsu dhammānupassī viharati, He remains focused

on mental qualities in and of itself.

Ātāpī sampajāno satimā vinēyya lokē abhijjhā-domanassang,

Ardently, alert, and mindful – putting away greed and distress with reference to the world.

Ayang vuccati bhikkhavē sammā-sati,

This, monks, is called right mindfulness.

Katamo ca bhikkhavē sammā-samādhi,?

And what, monks, is right concentration.?

Idha bhikkhavē bhikkhu viviccēva kāmēhi
vivicca akusalēhi dhammēhi,

There is the case where a monk quite free from sensual pleasures, free from unskillful (mental) qualities; Sa-vitakkang sa-vicārang vivēkajam-pīti-sukhang pathamang jhānang Upasampajja viharati,

enters and remains in the first jhana, rapture and pleasure born from calmness, accompanied by directed thought and evaluation.

Vitakka-vicārānang vūpasamā, ajjhatang sampasādanang cētaso ēkodi-bhāvāng avitakkang avicārāng samādhijam-pīti-sukhang dutiyang jhānang upasampajja viharati,

With the stilling of directed thought and evaluation, he enters and remains in the second jhana, rapture and pleasure born of concentration, one-pointedness of awareness free from directed thought and evaluation internal assurance.

Pītiyā ca virāgā, upēkkhako ca viharati sato ca sampajāno,

With the fading of rapture, he remains in equanimity, mindful and fully aware.

sukhañca kāyēna patisangvēdēti,

And physically sensitive of pleasure.

Yantang ariyā ā-cikkhanti upēkkhako satimā sukhavihārīti tatiyang jhānang upasampajja viharati,

he enters and remains in the third jhāna, and of him the Noble Ones declare, ‘Equanimous and mindful, he has a blissful abiding,’

Sukhassa ca pahānā dukkhassa ca pahānā,

*With the abandoning of bliss and pain,
pubbē va somanassa-domanassānang atthanggamā,*

*as with the earlier disappearance of elation and distress,
Adukkhamasukhang upēkkhā-sati-pārisuddhing, catutthang
jhānang upasampajja viharati,*

*he enters and remains in the fourth jhāna, purity of
equanimity and mindfulness, neither pleasure nor pain.
Ayang vuccati bhikkhavē sammā-samādhīti,”*

*This, monks, is called right concentration,”
Idamavoca Bhagavā. Attamanā tē bhikkhū
Bhagavato bhāsitang, abhinandunti.*

*That is what the Blessed One said. Glad at heart,
the monks delighted at his words.*

7.5 Paticca Samuppāda

(Dependent Origination)

Avijjā-paccayā sangkhārā,

*With ignorance as a condition there are processes;
 Sangkhāra-paccayā viññānang,
 with processes as a condition
 there is (sensory) consciousness;
 Viññāna-paccayā nāma-rūpang,
 with (sensory) consciousness as a condition
 there are name and form;
 Nāma-rūpa-paccayā salāyatanaŋ,
 with name and form as a condition
 there are the six sense bases;
 Salāyatana-paccaya phasso, Phassa-paccayā vēdanā,
 with the six sense bases as a condition there is contact
 with contact as a condition there is feeling;
 Vēdanā-paccayā tanhā, Tanhā-paccayā upādānang,
 with feeling as a condition there is craving;
 with craving as a condition there is clinging;
 Upādāna-paccayā bhavo, Bhava-paccayā jāti,
 with clinging as a condition there is becoming,
 with becoming as a condition there is birth,
 Jāti-paccayā jarā-maranang soka-paridēva-dukkha-
 domanassupāyāsā sambhavanti.
 with birth as a condition, then, there is aging
 and death, sorrow, lamentation, pain, distress,
 and despair come into play.*

Āvamētassa kēvalassa dukkhakkhandhassa samudayo hoti.
*Thus is the origination of this entire
 mass of suffering and stress.*

Avijjāyatavēva asēsa-virāga-nirodhā sangkhāra-nirodho,
*Now from the cessation of ignorance, then
 there is the cessation of processes*

Sangkhāra-nirodhā viññāna-nirodho,

*From the cessation of processes
there is the cessation of consciousness.*

Viññāna-nirodhā nāma-rūpa-nirodho,

*From the cessation of consciousness,
there is the cessation name and form.*

Nāma-rūpa-nirodhā, salāyatana-nirodho

*From the cessation of name and form
there is the cessation of the six sense bases.*

Salāyatana-nirodhā phassa-nirodho,

*From the cessation of the six sense bases
there is the cessation of contact.*

Phassa-nirodhā vēdanā-nirodho,

*From the cessation of contact
there is the cessation of feeling.*

Vēdanā-nirodhā tanhā-nirodho,

*From the cessation of feeling
there is the cessation of craving.*

Tanhā-nirodhā upādāna-nirodho,

*From the cessation of craving
there is the cessation clinging.*

Upādāna-nirodhā bhava-nirodho, *From the cessation of clinging
there is the cessation of becoming,*

Bhava-nirodhā jāti-nirodho, *From the cessation of becoming
there is the cessation of birth.*

Jāti-nirodhā jarā-maranang soka-paridēva-dukkha-domanasupāyāsā nirujjhanti.

*From the cessation of birth, then aging and death, sorrow,
lamentation, pain, distress, and despair all cease.*

Ēvamē-tassa kēvalassa dukkhakkhandhassa, nirodho hoti.

Thus is the end of this entire mass of suffering and stress.



Section 8

8.1 Māhasatipatthānasutta (*The foundation of mindfulness*)

Ēvammē sutang,

Thus I have heard,

Ēkang samayang Bhagavā kurūsu viharati,

once the Buddha was staying among the Kurus,

Kammāsa-dhammang nāma kurūnang nigamo,

there is a market-town of theirs,

called Kammasadama,

Tattra kho Bhagavā bhikkhū āmantēsi bhikkhavoti,

and there the Buddha addressed the monks, “Monks.”

Bhadantēti tē bhikkhū Bhagavato

paccassosung Bhagavā Ētadavoca,

“yes, Venerable Sir,” they replied and the Buddha said,

Ēkāyano ayang Bhikkhavē maggo,

there is, monks, this direct way,

Sattānang visuddhiyā,

to the purification of beings,

Soka-paridēvānang samatikkamāya,

for the overcoming of sorrow and stress,

Dukkha-domanassānang atthang-gamāya,

for the disappearance of pain and sadness,

Ñāyassa adhigamāya,

for the gaining of the right path,

Nibbānassa sacchi-kiriyāya,

for the realization of nibbāna.

Yadidang cattāro satipatthānā,

That is to say the four foundations of mindfulness,

Kata mē cattāro?

Which four.?

Idha bhikkavē bhikkhu,

here, monks, a monk,

Kāye kāyānupassī viharati,

abides contemplating body as body,

Ātāpī sampajāno satimā,

Ardent, alert and mindful,

Vineyya lokē abhijjhā domanassang,

having put aside greed and distress for the world,

Vēdanāsu vēdanā-nupassī viharati,

he abides contemplating feelings as feelings,

Ātāpī, sampajāno, satimā,

Ardent, alert and mindful,

Vineyya lokē abhijjhā domanassang,

having put aside greed and distress for the world,

Cittē cittā-nupassī viharati,

he abides contemplating mind as mind,

Ātāpī sampajāno satimā,

Ardent, alert and mindful,

Vineyya lokē abhijjhā domanassang,

having put aside greed and distress for the world,

Dhammēsu dhammā-nupassī viharati,

he abides contemplating mind-objects as mind-objects,

Ātāpī sampajāno satimā,

ardent, alert and mindful,

Vineyya lokē abhijjhā domanassang,

having put aside greed and distress for the world,

8.2 Kāyānupassanā

(Self-contemplation)

Kathañca bhikkhavē bhikkhu kāyē kāyānupassī viharati,

*And how, monks, does a monk abide
contemplating the body as body?*

Idha bhikkhavē bhikkhu, *Here a monk,*

Araññagato vā, *having gone into the forest,*

Rukkha-mūlagato vā, *or under a tree,*

Suññā-gāragato vā, *or to an empty place,*

Nisīdati pallanggang ābhujitvā, *sits down cross-legged,*

Ujung kāyang panidhāya, *holding his body erect,*

Parimukhang sating upatthapetvā,

established mindfulness before him;

So Sato va assasati, *mindfully, he breathes in,*

Sato passasati, *mindfully, he breathes out.*

Dhīghang vā assasanto, *Breathing in a long breath,*

Dhīghang assasāmīti pajānāti,

he knows that he breathes in a long breath,

Dhīghang vā passasanto, *and breathing out a long breath,*

Dhīghang passasāmīti pajānāti,

he knows that he breathes out a long breath,

Rassang vā assasanto, *breathing a short breath,*

Rassang assasāmīti pajānāti,

he knows that he breathes in a short breath,

Rassang vā passasanto, *and breathing out a short breath,*

Rassang pasasāmīti pajānāti,

he knows that he breathes out a short breath,
Sabbakāya-patisang vēdī assasissāmīti sikkhati,
he trains himself thinking “I will breathe in
conscious of the whole body.”
Sabbakāya patisang vētī passasissāmīti sikkhati,
He trains himself thinking “I will breathe out
conscious of whole body.”
Passam-bhayang kāya-sankkhārang assasissāmīte sikkhati,
He trains himself thinking “I will breathe in, calming
the whole bodily process.”
Passam-bhayang kāya-sangkhārang passasissāmīti sikkhati,
He trains himself thinking I will breathe out,
calming the bodily process,
Seyyathāpi bhikkhavē dakkho bhamakāro vā
Bhamakārantēvāsī vā,
just as a skilled turner or his assistant,
Dhīghang vā añchanto dhīghang añchāmīti pajānāti,
in making a long turn, knows
that he is making a long turn,
Rassang vā añchanto rassang añchāmīti pajānāti,
or in making a short turn,
knows that he is making a short turn.
Ēvameva kho bhikkhavē bhikkhu,
So too a monk, in breathing a long breath,
knows that he is breathing a long breath,
Iti ajjhattang vā kāyē kāyā-nupassi viharati,
so he abides contemplating body as body internally,
Bahiddhā vā kāyē kāyā-nupassi viharati,
contemplating body as body externally,
Ajjhatta-bahiddhā vā kāyē kāyā-nupassi viharati,
contemplating body as body both internally and externally,

Samudaya-dhammānupassī vā kāyasmīng viharati,
he abides contemplating arising phenomena in the body,
 Vayadhammā-nupassī vā kāyasmīng viharati,
he abides contemplating vanishing phenomena in the body,
 Samuddhaya vayadhammā-nupassī vā kāyasmīng viharati,
he abides contemplating both arising and vanishing
phenomena in the body,
 Atthi kāyoti vā panassa sati paccupatthitā hoti,
or else, mindfulness that there is a body is established in him,
 Yāvadēva ñāna mattāya, *Just enough for knowledge,*
 Patissati-mattāya, *and only awareness,*
 Anissito ca viharati, *and he abides with, independence,*
 Na ca kiñci lokē upādiyati,
not clinging to anything in the world,
 Evampi bhikkhavē bhikkhu kāyē kāyā-nupassī viharati,
and that, monks, is how a monk abides
contemplating body as body.

8.3 Iriyāpathapabbang

(Moving-contemplation)

Puna ca parang bhikkhavē bhikku,
Again a monk,
 Gacchanto vā gacchāmīti pajānāti,
when walking, knows that he is walking,
 Thito vā thitomhīti pajānāti,
when standing, knows that he is standing,
 Nisinno vā nisinnomhīti pajānāti,
when sitting knows that he is sitting,
 Sayāno vā sayānomhīti pajānāti,
when lying down, knows that he is lying down,
 Yathā yathā vā panassa kāyo panihito hoti,

*In whatever way his body is positioned, he knows,
 Tathā tathā nampajānāti,
 He knows that, that is how it is.*

8.4 Sampajaññapabbang *(Self-awareness)*

Puna ca parang bhikkhavē bhikkhu,
Again monks;
 Abhikkantē patikkantē sampajānakārī hoti,
*when going forward or backward,
 he is alert to what he is doing,*
 Ālokitē vilokitē sampajānakārī hoti,
*in looking forward or back,
 he is alert to what he is doing,*
 Sammiñjite pasārite sampajānakārī hoti,
*in bending and stretching
 he is alert to what he is doing,*
 Sangghāti patta cīvara dhāranē sampajāna kārī hoti,
*in carrying his inner and outer robe and his bowl
 he is alert to what he is doing,*
 Asitē pītē khāyitē sāyitē sampajānakārī hoti,
*in eating, drinking, chewing, and savoring
 he is alert to what he is doing,*

Uccārapassāva kammē sampajānakārī hoti,

*In going to the restroom, he is alert of what he is doing,
Gatē thitē nisinnē suttē jāgaritē bhasitē
tunhībhāvē sampajā-nakārī hoti,*

*In walking, standing, sitting, falling asleep
and waking up and speaking or staying silent
he is alert to what he is doing.*

8.5 Patikkūlapabbang

(Contemplation of self-foulness)

Puna ca parang bhikkhavē bhikkhu,

Again, a monk reviews,

Imamēva kāyang uddhang pādatalā,

This very body from the soles of the feet on up,

Adho kesa-matthakā tacapariyantang,

and from the scalp on down,

Pūrannānap-pakārassa asucino paccavekkhati,

enclosed by skin and full of manifold impurities.

Atthi imasming kāyē, *In this body,*

Kēsā lomā nakhā dantā taco,

there are head-hair, body-hair nails, teeth, skin,

Mangsang nahārū atthī atthimiñjang vakkang,

flesh, sinews, bone, bone-marrow, kidneys,

Hadayang, yakanang, kilomakang, pihakang pabphāsang,

heart, liver, pleura, spleen,
Antang antagunang udariyang karīsang,
lungs, mesentery, bowels, stomach, excrement,
Pittang semhang pubbo lohitang sēdo, mēdo,
bile, phlegm, pus, blood, sweat, fat,
Assu, vasā, khēlo, singghānikā, lasikā muttanti,
tears, tallow, saliva, snot, synovic fluid, urine.
Seyyathāpi bhikkhavē ubhatomukhā mūtolī,
Just as if there were a bag opened at both ends,
Pūrā nānāvihitassa dhaññassa seyyathīdang,
full of various kinds of grain, such as,
Sālinang vīhīnang muggānang,
wheat, paddy, green gram,
Māsānang tilānang tandulānang,
kidney-bean, sesame, husked-rice.

Tamēnang cakkhumā puriso muñcītvā paccavēkkheyya,
*And if a man with good eye-sight were to
open the bag and examined,*
Imē Sālī imē vīhī imē muggā,
this is wheat, this is husked-rice, this is mung-bean,
Imē māsā imē tilā imē tandulāti,
*this is kidney bean, this is sesame
this is rice,*
Evaṁeva kho bhikkhavē bhikkhu,
so too a monk reviews this very body.

8.6 Dhātu pabbang

(Element-contemplation)

Puna ca parang bhikkhavē bhikkhu,

*Again, a monk reviews this body,
 Imamēva kāyang yathāthitang yathāpanihitang,
 however it may be placed or disposed,
 Dhātuso paccavēkkhati, in term of elements,
 Atti imasming kāyē, there are in this body,
 Pathavī dhātu āpodhātu tējodhātu vāyodhātūti,
 earth element, water element,
 fire element, wind element.
 Seyyathāpi bhikkhavē dakkho go-ghātako vā,
 Just as if a skilled butcher,
 Goghātakantēvāsī vā, or his assistant,
 Gāving vatitvā, having slaughtered a cow,
 cātummahāpathē vilaso pativibhajitvā nisinno assa,
 were to sit at a cross-road
 with the carcass divided into portions,
 Ēvamēva kho bhikkhavē bhikkhu,
 so a monk reviews this very body.*

8.7 Navasīvathikāpabbang *(A corpse-contemplation)*

*Puna ca parang bhikkhavē bhikkhu, Again, a monk,
 Seyyathāpi passeyya sarīrang, as if he were to see a corpse,
 Sīvathikāya chatthitang, thrown aside in a charnel-ground,
 Ēkāhamatang vā davīhamatang vā tīhamatang vā,
 one, two or three day dead,
 Uddhumātakang vinīlakang vipubbakajātang,
 bloated discolored festering,
 So imamēva kāyang upasangharati,
 compares this body with that, thinking,
 Ayampi kho kāyo ēvang dhammo,
 this body is of the same nature,*

Ēvāng bhāvī, *it will become like that,*
 Ēvāng anatītōti, *it is not exempt from that fate.*
 Puna ca parang bhikkhavē bhikkhu
 seyyathāpi passeyya sariṅrang,
 Again a monk as if he were to see a corpse,
 Sīvathikāya chaddhitang,
 as if he were to see the corpse in a charnel
 ground, thrown aside,
 Kākēhi vā khajjamānang Gijjhēhi vā khajjamānang
 Kulalēhi vā khajjamānang Suvānēhi vā khajjamānang
 Singgālēhi vā khajjamānang,
 eaten by crows, hawks, or vultures, by dogs or jackals,
 Vividēhi vā pānakajātēhi khajjamānang,
 or eaten by various other creatures.
 Sīvathikāya chaddhitang,
 As if he were to see a corpse
 thrown aside in a charnel-ground,
 Atti sankkhalikang samangsa lohitang,
 a skeleton with flesh and blood.

Nahārusambandhang, *connected by sinew.*
 Sīvathikāya chadditang, *As if he were to see a corpse*
 in charnel-ground thrown aside,
 Atti-sankkhalikang nimmangsa lohita-makkhitang,
 a fleshless skeleton smeared with blood,
 Nahārū sampandhang, *connected by sinews.*

Sīvathikāya chadditang, *As if he were to see a corpse*
 in a charnel ground thrown aside,
 Atti-sankkhalikang apagata-mangsa lohitang,
 a skeleton with no flesh and blood,

Nahāru sampandhang *connected by sinews,*
 Sīvathikāya chaddhitang, *As if he were to see a corpse*
 in a charnel ground thrown aside.

Atthikāni apagata-nahāru sambandhani,
 Bones without gineus,
 Disā vidisā vikkhittāni *scattered in all directions,*
 Aññēna hatthatthikang *a hand-bone here,*
 Aññēna pādatthikang aññēna jankghatthikang,
 a foot-bone there, a shin-bone here,
 Aññēna ūratthikang, aññēna katithikang,
 a leg bone there, a hip-bone here,
 Aññēna pitthikanta-katthikang, *a skull there, a spine here.*
 Atthikāni sētāni sankkha vannupanibhāni,
 The bones whitened looking like shells,
 Sīvathikāya chadditang,
 a corpse in a charnel-ground, thrown asides.

Atthikāni pūtīni cunnakajātāni,
 The bones rotted away to powder,
 So imamēva kāyang upasangharati,
 he compares this body with that thinking.

Ayampi kho kāyo ēvang dhammo,
 This body is of the same nature,
 Ēvang bhāvī, *will become like that,*
 Evang anatītoti, *it is not exempted from that fate.*

Iti ajjhattang vā kāye kāyā-nupassī viharati,
 So he abides contemplating body as body internally,
 Bahiddhā vā kāyē kāyānupassī viharati,
 abides contemplating body as body externally,

Ajjhattabahiddhā vā kāyē kāyānupassī viharati,
a bides contemplating body as body both internally and externally,
 Samudayadhammā-nupassī vā kāyasmīn viharati,
abides contemplating arising phenomena in the body,
 Vayadhammānupassī vā kāyasmīn viharati,
abides contemplating vanishing phenomena in the body,
 Samudayavayadhammānupassī vā kāyasmīn viharati,
he abides contemplating both arising and vanishing phenomena in the body,
 Atthi kāyoti vā panassa sati paccupatthitā hoti,
or else mindful that ‘there is body is established in him,
 Yāvadēva nānamattāya,
Just to the extent necessary for knowledge,
 Patissatimattāya, *and awareness,*
 Anissito ca viharati, *and he abides independently,*
 Na ca kiñci lokē upādiyati, *not clinging to anything in the world,*
 Ēvampi kho bhikkhavē bhikkhu kāyē kāyānupassī viharati.
and that, monks, is how a monk abides contemplating body as body.

8.8 Vedanānupassanā

(Feeling-contemplation)

Kathañca bhikkhavē bhikkhu
 vedanāsuvēdanānupassī viharati,
And how, monks, does a monk abide contemplating feelings as feelings,?

Idha bhikkhavē bhikkhu, *Here, monks,*
 Sukhang vēdanang vēdiyamāno,

Feeling a pleasant feeling,
 Sukhang vēdanang vēdiyāmīti pajānāti,
he knows that he feels a pleasant feeling,
 Dukkhang vēdanang vēdiyamāno,

feeling a painful feeling,
 Dukkhang vēdanang vēdiyāmīti pajānāti,
he knows that he feels a painful feeling,
 Adukkhamasukhang vēdanang vēdiyamāno,

feeling a feeling that is neither-painful-nor pleasant,
 Adukkhamasukhang vēdanang vēdiyāmīti pajānāti,

he knows that he feels a feeling
that is neither painful -nor- pleasant,
 Sāmisang vā sukhang vēdanang vēdiyamāno,
feeling a pleasant sensual feeling,

Sāmisang sukhang vēdanang vediyāmīti pajānāti,
he knows that he feels a pleasant sensual feeling,

Nirāmisang vā sukhang vēdanang vēdiyamāno,
feeling a pleasant non-sensual feeling,

Nirāmisang sukhang vēdanang vēdiyāmīti pajānāti,
he knows that he feels pleasant
a non-sensual feeling,

Sāmisang vā dukkhang vēdanang vēdiyamāno,
feeling a painful sensual feeling,

Sāmisang dukkhang vēdanang vēdiyāmīti pajānāti,
he knows that he feels a painful sensual feeling.

Nirāmissang vā dukkhang vēdanang vēdiyamano,
Feeling a painful non-sensual feeling,

Nirāmissang dukkhang vēdanang vēdiyāmīti pajānāti,
he knows that he feels a painful non-sensual feeling,
 Sāmissang vā adukkhama-sukhang vēdanang vēdiyāmāno,

*feeling a sensual feeling that is
neither painful nor- pleasant,*

Sāmissang adukkha-masukhang vēdanang
vēdiyāmīti pajānāti,

*he knows that he feels a sensual feeling
that is neither painful -nor- pleasant,*

Nirāmissang vā adukkha-masukhang
vēdanang vēdiyamāno,

*feeling a non-sensual feeling
that is neither painful nor- pleasant,*

Nirāmisang adukhama sukhang
vēdanang vēdiyāmīti pajānāti,

*he knows that he feels a non-sensual feeling
that neither painful nor pleasant.*

Iti ajjhattang vā vēdanāsu vēdanānupassī viharati,

*So he abides contemplating feelings as
feelings internally,*

Bahiddhā vā vedanāsu vēdanānupassī viharati,

*he abides contemplating feelings as
feelings externally,*

Ajjhattabahiddhā vā vedanāsu vedanānupassī viharati,

*he abides contemplating feelings as feelings
both internally and externally,*

Samudayadhammānupassī vā vēdanāsu viharati,

*he abides contemplating
arising phenomena in terms of feelings,*

Vayadhammānupassī vā vēdanāsu viharati,

*he abides contemplating vanishing
phenomena in terms of feelings,*

Samudaya-vayadhammānupassī vā vēdanāsu viharati,

he abides contemplating both arising and vanishing phenomena in terms of feelings,
Atthi vēdanāti vā panassa sati paccupatthitā hoti,
or else mindfulness that,
“there is a feeling” is established in him,
Yāvadēva nānamattāya,
just to the extent necessary for knowledge,
Patissatimattāya, *and awareness,*
Anissito ca viharati, *and he abides independently,*
Na ca kiñci lokē upādhiyati,
not clinging to anything in the world,
Ēvang kho bhikkhavē bhikkhu vēdanāsu,
vēdanānupassī viharat,
and that, monks is how a monk abides contemplating feeling as feeling.

8.9 Jittānupassanā

(Mind-contemplation)

Kathañca bhikkhavē bhikkhu cittē cittānupassī viharati,
And how monks, does a monk abide
contemplating mind as mind.
Idha bhikkhavē bhikkhu, *here a monk,*
Sarāgang vā cittang sarāgang cittanti pajānāti,
A lustful mind, he knows as lustful mind,
Vitarāgang vā cittang vitarāgang cittanti pajānāti,
a mind frees from lust, he knows as free from lust.
Sadosang vā cittang sadosang cittanti pajānāti,
A hateing mind, he knows as hateing mind,
Vitadosang vā cittang vitadosang cittanti pajānāti,
a mind freed from hate, he knows as free from hate.
Samohang vā cittang samohang cittanti pajānāti,

A deluded mind, he knows as deluded mind.
Vitamohang vā cittang vitamohang cittanti pajānāti
and undeluded mind, he knows as undeluded mind,
Sangkhittang vā cittang sangkhittang cittanti pajānāti,
A contracted mind, he knows as contracted,
Vikkhittang vā cittang vikhittang cittanti pajānāti,
a distracted mind, he knows as distracted,
Mahaggatang vā cittang mahaggatang cittanti pajānāti,
A developed mind, he knows as developed,
Amahaggatang vā cittang amahaggatang cittanti pajānāti,
an undeveloped mind, he knows as undeveloped,
Sa uttarang vā cittang sa uttarang cittanti, pajānāti,
A surpassed mind he knows as unsurpassed,
Anuttarang vā cittang anuttarang cittanti pajānāti,
an unsurpassed mind, he knows as surpassed,
Samāhitang vā cittang samāhitang cittanti pajānāti,
A concentrated mind, he knows as concentrated,
Asamāhitang vā cittang asamāhitang cittanti pajānāti,
an unconcentrated mind, he knows as unconcentrated,
Vimuttang vā cittang vimuttang cittanti pajānāti,
a liberated mind, he knows as liberated,
Avimuttang vā cittang avimuttang cittanti pajānāti,
an unliberated mind, he knows as liberated.

8.10 Dhammānupassanā

Kathañca bhikkhavē bhikkhu dhammēsu
dhammānupassī viharati,
*And how monks, does a monk abide
contemplating mind-objects as mind-objects?*
Idha bhikkhavē bhikkhu *Here a monk abides,*

Dhammēsu dhammānupassī viharati,

contemplating mind-object as mind-object

Pañcasu nivaranēsu, *in term of the five hindrances.*

Kathañca bhikkhavē bhikkhu dhammēsu
dhammānupassī viharati pañcasu nivaranēsu,

How does he do so in aspect of the five hindrances?

Idha bhikkhavē bhikkhu, *Here monk,*

Santang vā ajjhattang kāmachandang atthi mē
ajjhattang kāmachandoti pajānāti,

*if sensual desire is present in himself
he knows it is present,*

Asantang vā ajjhattang kāmachandang natthi mē
ajjhattang kāmachandoti pajānāti,

*if sensual desire is absent in himself,
he knows it is absent,*

Yathā ca anuppannassa kāmachandassa uppādo hoti,
*and he knows how arisen sensual desire
comes to arise,*

Tañca pajānāti *And he knows that,*

Yathā ca uppannassa kāmachandassa pahānang hoti,
*he knows how the abandonment of
arisen sensual desire comes about,*

Yathā ca pahīnassa kāmachandassa āyating anuppādo hoti,
*the non-arising of abandonment of sensual
desire in the future will come about,*

Tañca pajānāti, *and he knows that,*

Santang vā ajjhattang byāpādañca,

If ill-will is present in himself, he knows it is present.

Thīnamiddhañca, *If sloth and torpor is present in himself,
he knows it is present,*

Uddhaccakukkuccañca,

*if worry and flurry is present in himself,
 he knows it is present,*
Vicikicchañca, *if doubt is present in himself, he
 knows it is present,*
Natthi me ajjhattang byāpādañca,
If ill-will is absent in himself, he knows it is absent,
Thīnamiddhañca, *if sloth and torpor is absent in himself,
 he Knows it is absent,*
Uddhaccakukkuccañca, *a wandering thought is absent
 in himself, he knows it is absent,*
Vicikicchā cāti pajānāti,
if doubt is absent in himself, he knows it is absent.
Yathā ca anuppannassa byāpādañca,
And he knows how unarisen ill-will comes to arise.
Thīnamiddhañc, *And he knows how unarisen sloth
 and torpor comes to arise.*
Uddhaca kukkuccañ ca, *and he knows how unarisen worry
 And flurry come to arise,*
Pahīnāya vicikicchāya āyating anuppādo hoti,
and he knows how abandonment of arisen-doubt comes about,
Tañca pajānāti, *and he knows how non-arising of the
 abandonment doubt in the future will come about.*

8.11 Khandababbang

Puna ca parang bhikkhavē bhikkhu,
Again monks, a monk abides,
Dhammēsu dhammānupassī viharati,
contemplating mind-objects as mind-objects,
Pañcasu upādānakkhandhēsu,
in respect of the five grasping aggregates.

Kathañca bhikkhavē bhikkhu dhammēsu
 dhammānupassī viharati, *How does he abides contemplating*
mind-object as mind-object,
 Pañcasu upādānakkhandhēsu,
in respect of the five grasping aggregates,
 Idha bhikkhavē bhikkhu, *here, a monk would contemplate that,*
 Iti rūpang, *Such is form,*
 Iti rūpassa samudayo, *such the arising of form,*
 Iti rūpassa atthangamo, *such the disappearance of form,*
 Iti vēdanā, *such is feeling,*
 Iti vēdanāya samudayo, *such the arising of feeling,*
 Iti vēdanāya atthangamo, *such the disappearance of feeling*
 Iti saññā, *such is perception,*
 Iti saññāya samuddayo, *such the arising of perception,*
 Iti saññāya atthangamo, *such the disappearance of perception,*
 Iti sangkkhārā, *such the mental formation,*
 Iti Sangkkhārānang samudayo,
such the arising of mental formation,
 Iti sangkhārānang atthangamo,
such the disappearance of mental formation,
 Iti viññānang, *such is consciousness,*
 Iti viññānassa samudayo, *such the arising of consciousness,*
 Iti viññānassa atthangamo,
such the disappearance of consciousness,

8.12 Āyathana-babbang

(sense-organ contemplation)

Puna ca parang bhikkhavē bhikkhu,
Again monks, a monk abides,
 Dhammēsu dhammānupassī viharati,

contemplating mind-object as mind-object,

Chasu ajjhattika-bāhirēsu āyatanēsu,
in respect of the six internal and external sense bases,

Kathañca bhikkhavē bhikkhu dhammēsu dhammanupassī
 Viharati chasu ajjhattikabāhirēsu āyatanēsu,

contemplating mind object as mind object in respect of the six internal and exernal sense bases.

Idha bhikkhavē bhikkhu, *Here a monk,*
 Cakkhuñca pajānāti, *knows the eye,*
 Rūpē ca pajānāti, *knows the form,*
 Yañca tadubhayang paticca uppajjati
 saññojanang tañca pajānāti, *and he knows what ever fetter arises dependently on the two.*

Yathā ca anuppannassa saññojanassa
 uppādo hoti tañca pajānāti, *And he knows how the fetter comes to arise, and he knows how the abandonment of an arisen fetter come about*

Yathā ca uppannassa saññojanassa
 pahānang hoti tañca pajānāti, *and he knows how the abandonment of an arisen fetter comes about,*
 Yathā ca pahīnassa saññojanassa āyathīng anuppādo hoti,
 Tañca pajānāti, *and he knows how the non-arising of the abandoned fetter in the future will come about.*

9.13 Bojjhangga-pabba

Puna ca parang bhikkhavē bhikkhu,
Again, monks, a monk abides,
 Dhammēsu dhammānupassī viharati,
contemplating mind objects as mind objects,

Sattasu pojhanggēsu,

in respect of the seven factors of enlightenment.

Kathāñca bhikkhavē bhikkhu, *How does he do so?*

Idha bhikkhavē bhikkhu, *Here monks,*

Santang vā ajjhattang sati-sampojjhinggañ,

*if the enlightenment factor of mindfulness
is present in himself,*

Atthi mē ajjhattang satisampojjhinggañoti pajānāti,

A monk knows it is present,

Asantang ajjhattang sati-sampojjhinggañ,

*if the enlightenment factor of mindfulness
is absent in himself,*

Natthi mē ajjhattang sati-sampojjanghoti pajānāti,

he knows it is absent.

Yathā ca anuppannassa sati-sampojjhinggañassa

uppādo hoti tañca pajānāti, *And he knows that the*

*unarisen enlightenment factor of mindfulness comes to
arise,*

Yathā ca uppannassa sati-sampojjhinggañassa

bhāvanāpāripūrī hoti tañca pajānāti,

*and he knows how the complete development
of the enlightenment factor of mindfulness comes about.*

Santang vā ajjhattang dhammavicaya sampojjhinggañca,

*If the enlightenment-factor of investigation of mental
state is present in himself,*

Viriya-sampojjhangañ ca,

if the enlightenment-factor of energy is present in himself,

Pīti-sampojjhangañ ca,

if the enlightenment-factor of delight is present in himself,

Passaddhi-sampojjhangañ ca,

*if the enlightenment-factor of tranquility
is present in himself,*

Samādhi-sampojjhangañ ca,

*if the enlightenment factor of concentration
is present in himself,*

Upēkkhā-sampojjhangañ ca,

*if the enlightenment factor of equanimities
is present in himself,*

Atthi mē ajjhattang, *a monk knows, these are present,*

Dhammadhicaya-sampojjhango ca, viriya-sampojjhango ca,
Pīti-sampojjhango ca, passaddhi-sampojjhango ca, Samādhi-
sampojjhango ca,

*If the investigation, energy,
delight, tranquillity, concentration, are absent in him,*

Natthi mē ajjhattang, *he knows these are absent in him,*

Asantang ajjhattang upēkkhā-sampojjhanggoti pajānāti,

*If the enlightenment factor of equanimity
is absent in himself,*

Natthi mē ajjhattang, *he knows that it is absent in him,*

Yathā ca uppannassa upēkkhā sompojjhanggassa ca

upādo hoti, *and he knows how the arisen*

enlightenment-factor of equanimity comes to arise,

Yathā ca uppannassa upēkkhā-sompojjhanggassa

Bhāvanāparipūrī hoti tañca pajānāti,

*and he knows how the complete development of
enlightenment factor of equanimity comes about.*

8.14 Ariyasacca-pabba

Puna ca parang bhikkhavē bhikkhu, *Again monks,*
 Dhammēsu dhammānupassī viharati,

He abides contemplating mind-object as mind-object,

Catūsu ariyasaccēsu, *in respect of the four noble truths,*
 Kathañca bhikkhavē bhikkhu, *how does he do so?*

Dhammēsu dhammānupassī viharati Catūsu ariyasaccēsu,

Contemplating mind-object as mind-objects

in respect of the four noble truths.

Idha bhikkhavē bhikkhu, idang dukkhanti
 yathābhū tang pajānāti,

here, a monk knows as is reality is, “this is suffering,”

Ayang dukkhasamudayoti yathābhūtang pajānāti,

he knows as it really is, “this is the origin of suffering”

Ayang dukkhanirodhoti yathā bhūtang pajānāti,

He knows as it really is this is the cessation of suffering,

Ayang dukkha-nirodhagāminī-patipadāti

yathā bhūtang pajānāti, *he knows as it really is*

“this is the way of leading to the cessation of suffering”

Kathamañca bhikkhave dukkhang ariyasaccang,

and monks, what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkha maranampidukkhang,

*Birth is suffering, aging is suffering, death is
 suffering,*

Sokaparidēva-dukkha-domanassupāyāsāpi dukkhā,

sorrow, lamentation, pain, sadness,

and distress are suffering,

Appiyēhi sampayogo dukkho,

being attached to the unloved is suffering,

Piyēhi vippayogo dukkho,

*being separated from the loved is suffering,
 Yampicchang na labhati tampi dukkhang,
 not getting what one wants is suffering,
 Sangkhittēna pañcupādānakkhandhā dukkhā,
 In short, the five aggregates of grasping are suffering.*

Katamāñca bhikkhavē dukkha-samudayo ariyassaccang,

*and what monks is the noble truth
 of the origin of suffering?*

Yāyang tanhā ponobbhavikā,

it is that craving which give rise to rebirth,

Nandirāgasahagatā,

bound up with pleasure and lust,

Tatra tatrābhinandinī,

finding fresh delight in here and there,

Seyyathīdang, kāmatanhā bhavatanhā vibhavatanhā,

*that is to say sensual craving, craving for
 existence, and craving for non-existence.*

Sā kho panēsā bhikkhavē tanhā,

kattha, uppajjhamañā uppajjhati,

And where does this craving arise?

Kattha nivīsamānā nivīsati,

And where does this craving establish itself?

Yang lokē piyarūpang sātarūpang,

*Wherever in the world there is anything
 agreeable and pleasurable?*

Ētthēsā tanhā uppajjamānā uppajjati,

there this craving arises,

Ēttha nivīsamānā nivīsati,

there this craving establishes itself,

Kiñca lokē piyarūpang sātarūpang,

and what is there in the world that is

agreeable and pleasurable.

Jukkhung vā, sotang vā, ghānang vā jivhā vā kāyo vā mano vā,

*The eye, the ear, the nose, the tongue,
the body, the mind,*

Lokē piyarūpang sātarūpang,

*in the world is agreeability and pleasure,
ēthēsā tanhā uppajjamānā uppajjati,*

and there this craving arise,

Ēttha nivīsamānā nivīsati,

there this craving establish itself.

Rupā vā, saddā vā, gandhā vā, rasā vā

photthabbā vā, dhammā vā,

Sight, sounds, smells, tastes, tangibles, mind-object,

Lokē piyarūpang sātarūpang,

in the world are agreeable and pleasurable,

Ēthēsā tanhā uppajjamānā uppajjati,

and there this craving arise,

Ēttha nivīsamānā nivīsati,

there this craving establish itself.

Cakkhuviññānang vā,

Eye-consciousness,

Sotaviññānang vā,

ear-consciousness,

Ghānaviññānang vā,

nose-consciousness,

Jivhāviññānang vā,

tongue-consciousness,

Kayaviññānang vā,

body-consciousness,

Manoviññānang vā,

mind-consciousness,

Lokē piyarūpang sātarūpang,

in the world is agreeability and pleasure,

Ēthēsā tanhā uppajjamānā uppajjati,

and there this craving arise,

Ēttha nivīsamānā nivīsati,

and there this craving establish itself.

Cakkhusamphasso vā,
 Sotasamphasso vā,
 Ghānasamphasso vā,
 Jivhāsamphasso vā,
 Kāyasamphasso vā,
 Manosamphasso vā,

*Eye-contact,
 ear-contact,
 nose-contact,
 tongue-contact,
 body-contact,
 mind-contact,*

Lokē piyarūpang sātarūpang,
 in the world is agreeability and pleasure,
 Ētthēsā tanhā uppajjamānā uppajjati,
 and there, this craving arise,
 Ēttha nivīsamānā nivīsati,
 and there, this craving establish itself.

Cakkhusamphassajā vēdanā,
 Feeling born of eye contact,
 Sotasamphassajā vēdanā,
 feeling born of ear contact,
 Ghānasamphassajā vēdanā,
 feeling born of nose contact,
 Jivhāsamphassajā vēdanā,
 feeling born of tongue contact,
 Kāyasamphassajā vēdanā,
 feeling born of body contact,
 Manosamphassajā vēdanā,
 feeling born of mind contact,

Lokē piyarūpang sātarūpang,
 in the world is agreeability and pleasure,
 Ētthēsā tanhā uppajjamānā uppajjati,
 and there, this craving arise,
 Ēttha nivīsamānā nivīsati,
 and there, this craving establish itself.

Rūpasaññā vā,
Saddasaññā vā,
Gandhasaññā vā,
Rasasaññā vā,
photthabbasaññā vā
dhammasaññā vā,
Lokē piyarūpang sātarūpang,
*The perception of sight,
the perception of sound,
the perception of smell,
the perception of taste,
the perception of tangible,
the perception of mind-objects,
in the world is agreeability and pleasure,*

Ātthēsā tanhā uppajjamānā uppajjati,
 and there, this craving arise,
Āttha nivīsamānā nivīsati,
 and there, this craving establish itself.

Rūpa-sañjētanā vā,	<i>Volition in regard to sight,</i>
Sadda-sañjētanā vā,	<i>volition in regard to sound,</i>
Gandha-sañjētanā vā,	<i>volition in regard to smell,</i>
Rasa-sañjētanā vā,	<i>volition in regard to taste,</i>
Photthabba-sañjētanā vā,	<i>volition in regard to tangibles,</i>
Dhamma-sañjētanā vā,	<i>volition in regard to mind-objects,</i>
Lokē piyarūpang sātarūpang,	

in the world is agreeability and pleasure,
Étthēsā tanhā uppajjamānā uppajjati,

Ettha nivisamānā nivisati,

and there this craving establish itself.

Rūpatanhā vā, sadda-tanhā vā, gandha-tanhā vā, rasa-tanhā vā
photthabba-tanhā vā, dhamma-tanhā vā, *craving in sight,*

sound, smell, tastes, tangibles, and mind-objects,

Lokē piyarūpang sātarūpang,

in the world is agreeability and pleasure,

Ētthēsā tanhā uppajjamānā uppajjati,

and there this craving arise,
Ēttha nivīsamānā nivīsati,
and there this craving establish itself.

Rūpa-vitakko vā *Thinking of sight,*
 Sadda-vitakko vā, *thinking of sound,*
 Gandha-vitakko vā, *thinking of smell,*
 Rasa-vitakko vā, *thinking of taste,*
 Photthabba-vitakko vā *thinking of tangible,*
 Dhamma-vitakko vā, *thinking of mind-objects,*
 Lokē piyarūpang sātarūpang,
in the world is agreeability and pleasure,
Ētthēsā tanhā uppajjamānā uppajjati,
and there, this craving arise,
Ēttha nivīsamānā nivīsati,
and there, this craving establish itself.

Rūpa-vijāro vā, *Pondering on sights,*
 Sadda- vijāro vā, *pondering on sounds,*
 Gandha- vijāro vā, *pondering on smells,*
 Rasa- vijāro vā, *pondering on tastes,*
 Photthabbā- vijāro vā, *pondering on tangibles,*
 Dhamma- vijāro vā, *pondering on mind-objects,*
 Lokē piyarūpang sātarūpang,
in the world is agreeability and pleasure,
Ētthēsā tanhā uppajjamānā uppajjati,
and there this craving arise,
Ēttha nivīsamānā nivīsati,
and there this craving establish itself,
Idang vuccati bhikkhavē dukkhasamudayo ariyasaccang,
*and that monks, is called the noble truth
 of the origin of suffering.*
Katama ñca bhikkhavē dukkhanirodho ariyasaccang,

*And what, monks, is the noble truth
of the cessation of suffering?*

Yo tassāyēva tanhāya asēsavirāga nirodho,

*It is the complete fading-away and
extinction of this craving.*

Cāgo, patinissaggo, mutti, anālayo,

*It's forsaking and abandonment, liberation
from it, detachment from it.*

Sā kho panēsā bhikkhavē tanhā kattha pahiyya
mānā pahiyyati,

And how does this craving come to be abandoned?

Kattha nirujjhamañā nirujjhati,

how does its cessation come about?

Yang lokē piyarūpang sātarūpang,

*wherever in the world there is anything
agreeable and pleasurable,*

Ētthēsā tanhā pahiyyamānā pahiyyati,

and there this craving comes to be abandoned,

Ēttha nirujjhamañā nirujjhati,

there its cessation comes about,

Kiñca lokē piyarūpang sātarūpang,

there is anything agreeable and pleasurable.

Cukkhung vā sotang vā, ghānang vā, jīvhā vā

kāyo vā, mano vā lokē piyarūpang sātarūpang,

*The eye, the ear, the nose, the tongue,
the body, the mind in the world is both
agreeable and pleasurable,*

Ētthēsā tanhā pahiyyamānā pahiyyati,

and there is craving comes to be abandoned,

Ēttha nirujjhamañā nirujjhati,

and there its cessation comes about.

Rūpa-vicāro vā,
Sadda-vicāro vā,
Gandha-vicāro vā,
Rasa-vicāro vā,
Photthabbā-vicāro vā, *pondering on tangibles,*
Dhamma-vicāro vā, *pondering on mind-objects,*
Lokē piyarūpang sātarūpang,
in the world is agreeability and pleasure,
Ātthēsā tanhā pahiyamānā pahiyyati,
and there, this craving comes to an end,
Āttha nirujjhāmānā nirujjhati,
there is cessation which comes about,
Idang vuccati bhikkhavē dukkhanirodho ariyasaccang
and that, monks, is called the noble truth
of the cessation of suffering.

8.15 Majjhimāpatipadā

Katamañca bhikkhavē dukkhanirodhagāminī
patipadā ariyasaccang,
*And what, monks, is the noble truth of the way of
practice leading to the cessation of suffering,*
Ayamēva ariyo atthanggiko maggo,
it is just this noble eightfold path,
Sayyathīdang, *namely,*
Sammāditthi, *right view,*
Sammāsangkappo, *right conception,*
Sammāvācā, *right speech,*
Sammākammanto *right action,*
samma ājīvo , *right livelihood,*
Sammāvāyāmo, *right effort,*

Sammāsati, *right mindfulness,*
 Sammāsamādhi, *right concentration.*

Katamā ca bhikkhavē samāditthi,
 And, what, monks, is right view,?
 Yang kho bhikkhavē dukkhē ñānang,
 It is, monks, the knowledge of suffering,
 Dukkha samudayē ñānang,
 the knowledge of the origin of suffering,
 Dukkhanirodē ñānang,
 the knowledge of the cessation of suffering,
 Dukkhanirodhagāminiya patipadāya ñānag,
 *and the knowledge of the way of practice leading
 to the cessation of suffering,*
 Ayang vuccati bhikkhavē sammāditthi,
 this is called right view.

Katamo ca bhikkhavē sammāsankkappo,
 And what monks, is the right thought,
 Nēkkhammasankkappo, *the thought of renunciation,*
 Abyāpāda sankkappo , *the thought of non-hatred*
 Avihingsā sankkappo, *the thought of non-violence,*
 Ayang vuccati bhikkhavē sammāsankkappo,
 this monks, is called the right thought.

Katamā ca bhikkhavē sammāvācā,
 And what, monks, the right speech,
 Musāvādā vēramanī, *refraining from lying,*
 Pisunāya vājāya vēramanī, *refraining from slander,*
 Pharusāya vājāya vēramanī,
 refraining from using harsh speech,
 Samphappalapā vēramanī, *refraining from frivolous speech,*

Ayang vuccati bhikkhavē sammāvācā,
this is called right speech,
 Kattamo ca bhikkhavē sammākammanto,
And what, monks, is right action?
 Pānātipātā vēramanī, *refraining from taking life,*
 Adinnādānā vēramanī, *refraining from taking what is not given,*
 Kāmēsumicchācārā vēramanī,
refraining from sensual misconduct,
 Ayang vuccati, bhikkhavē sammākammanto,
this is called right action,
 Katamo ca bhikkhavē sammāājīvo,
And what, monks, is right livelihood?
 Idha bhikkhavē ariyasāvako, *Here, monks, the noble disciple,*
 Micchā ājīvā pahāya sammāājīvēna jīvikang kappēti,
having given up wrong livelihood
keeps himself by right livelihood,
 Ayang vuccati bhikkhave sammāājīvo,
this is called right livelihood.
 Katamo ca bhikkhavē sammāvāyāmo,
And what, monks, is right effort?
 Idha bhikkhavē bhikkhu *Here monks, a monk,*
 Anuppannānang pāpakānang akusalānang dhammānang
 Anuppādāya chandang janēti vāyamati viriyang ārabhati
 cittang pagganhāti padahati,
A monk arouses his will, makes an effort and stirs up
energy, inserts his mind and strives to prevent the arising
of unarisen evil unwholesome mental state.

Uppannānang pāpakānang akusalānang dhammānang
 pahānāya chandang janēti vāyamati
 viriyang ārabhati cittang pagganhāti padahati,

*He rouses his will and makes an effort to stir up energy,
exerting his mind and strives to overcome evil
unwholesome mental states that have arisen,*

Anuppannānang kusalānang dhammānang uppādāya
chandang janēti vāyamati viriyang ārabhati cittang
pagganhāti padahati,

*He rouses his will makes an effort stirs up energy
exerts his mind and strives to produce unarisen
wholesome mental states,*

Uppannānang kusalānang dhammānang thitiyā asammosāya
bhiññobhāvāya vēpullāya bhāvanāya
Pāripūriyā chandang janēti vāyamati viriyang ārabhati
cittang pagganhāti padahati,

*He rouses his will and makes an effort to stir up
energy, exerting his mind and strives to maintain
wholesome mental states that have arisen, not to let
them fade away from them, to better growth to the full
perfection of development,*

Ayang vuccati bhikkhavē sammā vāyāmo,

This is called right effort.

Katamā ca bhikkhavē sammāsati,

And what, monks, is right mindfulness,?

Idha bhikkhavē bhikkhu, *Here, monks, a monk,*

Kāyē kāyānupassī viharati,

abides contemplating body as body,

ātāpī sampajāno satimā,

ardently, alert, and mindful,

Vineyya lokē abhijjhā domanassang,

having put aside hankering and,

fretting for the world,

Vēdanāsu vēdanānupassī viharati,

he abides contemplating feeling as feeling,

Cittē jittānupassī viharati,

he abides contemplating mind as mind,

Dhammēsu dhammānupassī viharati,

contemplating mind-objects as mind-objects,

ātapī sampajāno satimā,

ardent, alert, and mindful,

Vineyya lokē abhijjhādomanassang,

having put aside hankering and fretting for the world,

Ayang vuccati bhikkhavē sammāsati,

this is called right mindfulness,

Katamo ca bhikkhavē sammāsamādhi,

And, what, monks, is right concentration,?

Idha bhikkhavē bhikkhu, *Here a monk,*

Viviccēva kāmēhi vivicca akusalēhi

dhammēhi savitakkang savicārang,

detached from sense-desire

detached from unskillful mental state,

Vivēkajampītisukhang pathamang jhānang

upasampajja viharati,

Enters and maintain in first Jhāna, when is with thinking

and pondering born of tranquillity filled with delight and joy.

Vitakka vicārānang vūpasamā,

And with the subsiding of thinking and pondering,

Ajjhattang sampasādanang jētaso ēko dibhāvang,

By gaining inner tranquillity and oneness of mind.

Avitakkang avicārang samādhijampiti sukhang dutiyang

jhānang upasampajja viharati,

He enters and remains in the second Jhana, which is without thinking and pondering, born of concentration filled with delight and joy.

Pītiyā ca virākā,

And with the fading away of delight.

Upēkkhako ca viharati sato ca sampajāno
sukhañca kāyēna patisang vēdēti,

Remaining calm, mindful, and clearly aware,

Yantang ariyā ājikkhanti upēkkhako satimā sukhavihārīti
tatiyang jhānang upasampajja viharati,

he experiences in himself the joy of which the noble one says, “happy is he who dwells with equanimity and mindfulness” as he enters the third Jhana,

Sukhassa ca pahānā dukkhassa ca pahānā,

and having given up pleasure and pain,

Pubbēva somanassa-domanassānang,

and with the disappearance of former gladness and sadness.

Atthanggamā adukkha-masukhang upēkkhāsati
pārisuddhing Jatutthang jhānang upasampajja viharati,

He enters and remains in the fourth Jhana, which is beyond pleasure and pain and purified by equanimity and mindfulness.

Ayang vuccati bhikkhavē sammā-samādhi,

This is called right concentration,

Idang vuccati bhikkhavē dukkhanirodha
gāminī patipadā ariyasaccang,

and that monks, is called the way of practice leading to the cessation of suffering,

Iti ajjhattang vā dhammēsu dhammānupassi viharati,

*so he abides contemplating mind-object as
mind-objects internally,*

Bahiddhā vā dhammēsu dhammanupassī viharati,
contemplating mind-object as mind-object externally,
Ajjhattabahiddhā vā dhammēsu dhammānupassī viharati,
*contemplating mind-objects as mind-objects both
internally and externally,*
Samudayadhammānupassī vā dhammēsu viharati,
he abides contemplating arising phenomena in mind object,
Vayadhammānupassī vā dhammēsu viharati,
he abides contemplating vanishing-phenomena in mind-objects,
Sumudaya-vayadhammānupassī vā dhammēsu viharati,
*he abides contemplating both arising and
vanishing phenomena in mind-objects,*
Atthi dhammāti vā panassa satipaccupatthitā hoti,
or else, mindfulness that there mind-object is present,
Yāvadēva ñānamattāya,
just to the extent, necessary for knowledge,
Patissatimattāya, *and awareness,*
Anissito ca viharati, *and he abides detached,*
Na ca kiñci lokē upādiyati
not grasping at anything in the world.
Āvampi kho bhikkhavē bhikkhu dhammēsu
dhammānupassī viharati catūsu ariyasaccēsu,
*And that monk abides contemplating mind-objects as
mind-objects in respect of the four noble truths.*

8.16 Ānisangsa-satipatthāna

Yo hi koci bhikkhavē, *Whoever monks,*
 Imē cattāro satipatthānē ēvāng bhāveyya satta vassāni,
*should practice these four foundations
of mindfulness for just seven years,*
 Tassa davinnang phalānang aññatarang
 phalang pātikangkhang, *he may expect one of two results, either,*
 Ditthēva dhammē aññā sati vā upādisēsē anāgāmitā,
*arahantship in this life, or if there should be some
influent left, the state of a non-returner,*
 Titthantu bhikkhavē satta vassāni,
let alone seven years mostly
 Yo hi ko ci bhikkhavē, *Whoever monks,*
 Imē cattāro satipatthānē ēvāng bhāveyya satta vassāni,
 Yāva sattāhang,
*Should practice at least these foundations of
mindfulness for seven years, down to seven days,*
 Tassa davinnang phalānang aññatarang
 phalang pātikangkhang,
may expect one of two results either,
 Ditthēva dhammē aññā sati vā
 upādisēsē anāgāmitā,
*That is arahataship in this life, or if there should be
some influent left, the state of non-returner.*
 Ēkāyano bhikkhavē ayang maggo,
It was said, there is, monks, this only direct way,
 Sattānang visuddhiyā,
to the purification of beings,
 Sokaparidē vānang samatikkamāya,
for the overcoming of sorrow and distress,
 Dukkha domanassānang atthanggamāya,
for the disappearance of pain and sadness,

Ñāyassa adhiggamāya,
for the gaining of right path,
 Nibbānassa sacchikiriyāya,
for the realization of nibbhana.
 Yadidang cattāro satipatthānāti,
That is to say the four foundations of mindfulness,
 Iti yantang vuttang, idamētang paticca vuttanti,
and it is for this reason that it was said,
 Idamavoca bhagavā attamanā tē bhikkhū bhagavato
 bhāsitang abhinandunti,
*thus the Blessed One spoke and the monks rejoice and
 were delighted at his words.*

8.17 Gotamī-sutta

The Discourse of Gotami

Yē kho tvang Gotami dhammē janēyyāsi,
“Gotami, the qualities of which you may know,
 Imē dhammā sarāgāya sangvattanti no virāgāya,
‘These qualities lead to passion, not to dispassion,
 Sangyogāya sangvattanti no visangyogāya,
to be fettered, not to being unfettered,
 Ācayāya sangvattanti no apacayāya,
to self-aggrandizement, not to self-effacement,
 Mahicchatāya sangvattanti no appicchatāya.
to overwearing ambition, not to modesty,
 Asantutthiyā sangvattanti no santutthiyā,
to discontent, not to contentment,
 Sangganikāya sangvattanti no pavivēkāya,
to entanglement, not to seclusion,
 Kosajjāya sangvattanti no viriyārambhāya,

to laziness, not to activated persistence,
Dubbharatāya sangvattanti no subharatāyāti,
to being burdensome, not to being unburdensome,
Ēkangsēna Gotami dhāreyyāsi, Nēso dhammo nēso
Vinayo nētang satthu-sāsananti,
You may definitely hold,
this is not the Dhamma, this is not the Vinaya,
this is not the Teacher's instruction,

Yē ca kho tvang Gotami dhammē jāneyyāsi,
as for the qualities of which you may know,
Imē dhammā virāgāya sangvattanti no sarāgāya,
'these qualities lead to dispassion, not to passion,
Visangyogāya sangvattanti no sangyogāya,
to being unfettered, not to being fettered,
Apacayāya sangvattanti no ā-cayāya,
to self-effacement, not to self-aggrandizement,
Appicchatāya sangvattanti no mahicchatāya,
to modesty, not to overwearing ambition,
Santutthiyā sangvattanti no asantutthiyā,
to contentment, not to discontent,
Pavivēkāya sangvattanti no sanganikāya,
to seclusion, not to entanglement,
Viriyārambhāya sangvattanti no kosajjāya,
to activated persistence, not to laziness,
Subharatāya sangvattanti no Dubbharatāyāti,
to being unburdensome, not to being burdensome,
Ēkangsēna Gotamī dhareyyāsi
ēso dhammo ēso vinayo ētang satthu-sāsananti,
you may definitely hold, 'this is the Dhamma,
this is the vinaya, this is the Buddha's instruction.

Idamavoca Bhagavā. Attamanā Mahāpajāpati
Gotamī Bhagavato bhāsitang, abhinanditi,

*That is what the Blessed One said. Glad at heart,
Mahapajapati Gotami delighted at his words.*

Section 9 Upasampadā

9.1 Upasampadā Kammavācā (Ordination procedure)

A person who wishes to be ordained in the Order of Bhikkhus must have himself cleared of the hindrances and prohibitions set forth in the Vinaya (Book of Discipline).

This requires that he be free from debt, from some prohibited kinds of diseases and from law-suits of any kind. He must also be permitted to be ordained by his parents or his master. Besides, he should be free from such domestic problems as those concerning wealth, family, or other household activities. Having prepared himself, when the appointed day has arrived, he should go to the main temple Uposatha (temple) of the Vihāra (monastery), he has selected and, having made obeisance to the Triple Gem in front of the Buddha-image there, he should first undergo the preliminary ordination as a Sāmanera (novice) as the customary first step, as follows.

When a number of Bhikkhus have assembled for the purpose, the candidate enters their gathering carrying a prepared set of the three robes on his forearms, all the time joining his hands in the gesture of respect, stops and kneels, facing his Upajjhāya. Then he should put down the set of robes

on his left, take the tray of offerings (already put on his right), present it to the Upajjhāya (Preceptor), prostrate himself three times (with the five-point prostration: two knees, the two forearms, and the forehead touching the floor at the same time) before the Upajjhāya. Then, remaining in the kneeling posture, he places the set of robes on the forearms, joins the hands in the gesture of respect, and utters the following Pāli passages, asking for the Going-Forth: (Here are two forms of ordination).

9.2 Pabbajjā ēsāhang (form 1)

(Requesting The Going-Forth)

Ēsāhang bhantē, suciraparinibbutampi,
 Tang bhagavantang saranang gacchāmi,
 Dhammañca, bhikkhu-sanghañca,
 Labheyyāhang bhantē, tassa bhagavato,
 Dhammadvinayē pabbajjang,
 Labheyyang upasampadang.

Venerable Sir, I go for refuge to the Buddha, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Sangha. May I obtain, Venerable Sir, the Going-Forth (as a Sāmanera) in the Dhamma-Vinaya of the Buddha, (may I obtain the Acceptance).

Dutiyampāhang bhantē, suciraparinibbutampi,
 Tang bhagavantang saranang gacchāmi,
 Dhammañca, bhikkhu-sanghañca,
 Labheyyāhang bhantē, tassa bhagavato,
 Dhammadvinayē pabbajjang,
 Labheyyang upasampadang.

For the second time, Venerable Sir, I go for refuge to the Buddha, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Sangha.

May I obtain, Venerable Sir, the Going-Forth (as a Sāmanera) in the Dhamma-Vinaya of the Buddha, (may I obtain the Acceptance).

Tatiyampāhang bhantē, suciraparinibbutampi,
 Tang bhagavantang saranang gacchāmi,
 Dhammañca, bhikkhu-sanghañca,
 Labheyyāhang bhantē, tassa bhagavato,
 Dhammadvinayē pabbajang,
 Labheyyang upasampadang.

For the third time, Venerable Sir, I go for refuge to the Buddha, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Sangha.

May I obtain, Venerable Sir, the Going-Forth (as a Sāmanera) in the Dhamma-Vinaya of the Buddha, (may I obtain the Acceptance).

Ahang bhantē pabbajang yācāmi,
 Imāni kāsāyāni vatthāni gahētvā,
 Pabbājētha mang bhantē, anukampang upādāya.

Venerable Sir, I request the Going-Forth. Having taken these yellow robes, please give me the Going-Forth, Venerable Sir, out of compassion for me.

Dutiyampi ahang bhantē pabbajang yācāmi,
 Imāni kāsāyāni vatthāni gahētvā,
 Pabbājētha mang bhantē, anukampang upādāya.

For the second time, Venerable Sir, I request the Going-Forth. Having taken these yellow robes, please give me the Going Forth, Venerable Sir, out of compassion for me

Tatiyampi ahang bhantē pabbajjang yācāmi,
 Imāni kāsāyāni vatthāni gahētvā,
 Pabbājētha mang bhantē, anukampang upādāya.

For the third time, Venerable Sir, I request the Going-Forth. Having taken these yellow robes, please give me the Going-Forth, Venerable Sir, out of compassion for me.

Then the Upajjhāya will receive the applicant's set of robes and the applicant sits down with his legs folded to one side. Having placed the set of robes in front of himself, he instructs the applicant in the basic knowledge of the Triple Gem (the Buddha, the Dhamma, and the Sangha), telling him how he can go to it for refuge (as moral conduct, meditation, and wisdom) and how he can benefit by being ordained.

After that the Upajjhāya tells him to commit to memory the following five unattractive parts of the body and after explaining the meaning and purpose of doing so, recites them in normal and reverse orders. Then, word by word, the applicant will repeat after him as follows:

9.3 Giving the Basic Meditation (UNATTRACTIVE PARTS OF THE BODY)

Atthi imasming kāyē. (*There are in this body*):

(Normal order)

- | | |
|-------|--------------------|
| Nakhā | - nails |
| Kēsā | - hair of the head |
| Lomā | - hair of the body |

Dantā	- teeth
Taco	- skin
	(Reverse order)
Taco	- skin
Dantā	- teeth
Nakhā	- nails
Lomā	- hair of body
Kēsā	- hair of head

Asuci, jēgucchā, patikūlā, nijjīvā, nissattā.

They are unclean, unattractive, lifeless and unsubstantial.

Note: (Sometimes the Upajjhāya will first have the applicant repeat the Pāli names of these parts and then will explain them.)

The Upajjhāya now takes the angsa cloth (the shoulder-cloth worn across the left shoulder) out of the set, puts it over the applicant's head covering his left shoulder and hands back to him the rest of the robes, teaching him how they are to be worn. He then orders the applicant to go out and put them on. A Bhikkhu leaves the Assembly to help him.

Having been told to leave, the applicant places the set of robes on the forearms as before, with hands joined in the gesture of respect, backs out (walking on his knees) to the edge of the platform or floor-covering before standing up and walking to a suitable place where he will put on the robes.

When he has put on the robes, he goes to another place on the Ordination platform where another elder Bhikkhu, called the Ācariya or Teacher, is seated, waiting to give him the Going to the Three Refuges (Sarana) and the Ten Precepts (Sīla). Having

presented the tray of offerings to the Ācariya and prostrated three times before him (with, as usual, the five-point prostration), kneeling down, the applicant should recite the passages for requesting the three refuges and the ten precepts.

9.4 Requesting the Three Refuges and the Ten Precepts

Ahang bhantē saranasīlang yācāmi.

Dutiyampi ahang bhantē saranasīlang yācāmi.

Tatiyampi ahang bhantē saranasīlang yācāmi.

*Venerable Sir, I request the Refuges and the Precepts.
For the second time, Venerable Sir, I request the Refuges and the Precepts.
For the third time, Venerable Sir, I beg for the Refuges and the Precepts.*

After giving the Three Refuges the Ācariya thrice recites the following preliminary passage in Pāli which the applicant should repeat when he has finished. This passage is as follows:

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to the Exalted One, the Arahant, One perfectly Enlightened by himself. (three times)

Then, when the Ācariya says, either ‘Evang vadehi’ (say like this) or ‘Yamahang vadāmi tang vadehi’ (what I say, you should say), the applicant replies, Āma bhante (Yes, Venerable One).

After instructing the applicant to concentrate his mind on the Triple Gem, the Ācariya chants and the applicant repeats, sentence by sentence, as follows:

Buddhang saranang gacchāmi.
 Dhammang sarananng gacchāmi.
 Sanghang saranang gacchāmi.

*To the Buddha I go for refuge.
 To the Dhamma I go for refuge.
 To the Sangha I go for refuge.*

Dutiyampi buddhang saranang gacchāmi.
 Dutiyampi dhammang saranang gacchāmi.
 Dutiyampi sanghang saranang gacchāmi.

*the second time, to the Buddha I go for refuge.
 the second time, to the Dhamma I go for refuge.
 the second time, to the Sangha I go for refuge.*

Tatiyampi buddhang saranang gacchāmi.
 Tatiyampi dhammang saranang gacchāmi.
 Tatiyampi sanghang saranang gacchāmi.

*The third time, to the Buddha I go for refuge.
 The third time, to the Dhamma I go for refuge.
 The third time, to the Sangha I go for refuge.*

*Then the Ācariya says,
 Tisaranagamanang nitthitang.*

This is the end of Going for Triple Refuge.

*The applicant replies, – **Āma bhante.** (Yes, Venerable One.)*

Now the Ācariya tells the applicant that the ordination as a Sāmanera is complete. Since he is now a Sāmanera he has to

study and follow the Ten Precepts for Sāmaneras. He should chant them after the Ācariya, clause by clause, as follows:

1. Pānātipātā vēramanī.
2. Adinnādānā vēramanī.
3. Abrahmacariyā vēramanī.
4. Musāvādā vēramanī.
5. Surā-mēraya-majjapa-mādatthānā vēramanī.
6. Vikālabhojanā vēramanī.
7. Nacca-gīta-vādita-visūka-dassanā vēramanī.
8. Mālā-gandha-vilēpana dhāranamandana vibhūsa natthānā vēramanī.
9. Uccāsayana-mahāsayanā vēramanī.
10. Jātarūpa-rajata-patiggahanā vēramanī.

1. *Refraining from killing living creatures.*
2. *refraining from taking what is not given.*
3. *refraining from sexual intercourse.*
4. *refraining from speaking falsely.*
5. *refraining from distilled and fermented intoxicants which are the occasion for heedlessness.*
6. *refraining from eating at the wrong time.*
7. *refraining from dancing, singing, music and going to see entertainments.*
8. *refraining from wearing garlands, adorning with perfumes and beautifying with cosmetics.*
9. *refraining from lying on a high or large sleeping-place.*
- 10 *refraining from accepting gold and silver (money).*

The Ācariya says the following one time.

Then the Sāmanera should repeat after him three times.

Imāni dasasikkhāpadāni samādiyāmi.

I undertake these ten rules of Training.

The ordination procedure for a Sāmanera is finished here. after chanting these Pāli passages, if the applicant, now a sāmanera, wants to be ordained as a Bhikkhu, he should prostrate himself three times and then take the alms-bowl (offered to him by lay-supporters) to the Upajjhāya. Then the Upajjhāya puts it down on his left side and the Sāmanera having given the tray of offerings to the Upajjhāya, prostrates again three times and, kneeling before the Upajjhāya with hands joined in the gesture of respect, chants the following Pāli passages:

9.5 NISSAYA (REQUESTING DEPENDENCE)

Ahang bhantē nissayang yācāmi.
Dutiyampi ahang bhantē nissayang yācāmi.
Tatiyampi ahang bhantē nissayang yācāmi.

Venerable Sir, I request dependence.

Venerable Sir, I request dependence for the second time,

Venerable Sir, I request dependence for the third time,

Then applicant says

Upajjhāyo mē bhantē hohi, May you be my preceptor.
(Three times)

When the Upajjhāya says, either ‘Sādhu’ (it is well), or ‘Lahu’ (it is convenient), or ‘Opāyikang’, (it is suitable), or ‘Patirūpang’ (it is proper), or ‘Pāsādikena sampādehi’ (make an effort with friendliness), the Sāmanera should respond each time:

Sādhu bhante. (*Yes, Venerable Sir.*)

Then the Sāmanera says three times the following:

Ajjataggē dāni thēro, maihang bhāro.

Ahampi thērassa bhāro.

(From this day onward the Thera's responsibility will be mine, I shall be the responsibility of the Thera.)

The Sāmanera makes the five-point prostration three times.

9.6 Upasampadāvidhī (form 2)

(Ordination procedure for novices and monks)

Preliminaries(Ukāsa)

*The Candidate should have his head, mustache, beard, and eyebrows shaved, and his finger and toe nails cut short. Robed in white cloth he must first make three circuits (**PADAKKHINA**) clockwise around the Chapel's Hall (**UPOSATHA**) where his ordination is to take place. He should walk barefoot with his hands reverently placed together holding a set of three lotus buds, three incense sticks, and a candle.*

(So that it will not be necessary to keep repeating the same thing, a couple of points about how the candidate should bear himself will be stressed here, and not repeated again in these notes. At all times during the ceremony the candidate should have his hands reverently placed together and should keep his gaze cast downward. He must not look around at the other participants. The only time his hands will be in another position is when he is handling some object, or when he is changing posture from kneeling to standing and so on, and needs his hands to help maintain balance or whatever. When standing he should keep his heels together.)

During the first circuit, he should meditate on the Virtues of the Buddha; during the second, the Virtues of the Dhamma; and during the third, the Virtues of the Sangha. At this time he should walk alone and should not be carried in any way, in order that he may pay proper respect to the Buddha Image inside the building, which ought to be regarded as if it were the Buddha Himself who is present.

Three circuits completed, the candidate kneels down at the Boundary Marker (SIMA) in front of the entrance to the Uposatha, lights the candle and incense in the receptacle provided, and makes three five-point prostrations.

(When prostrating, the five ‘points’ of knees, forearms, and forehead should touch the floor at the same time.) He then stands up and recites the following:

Ukāsa vandāmi bhantē, sabbang aparādhāng
khamatha mē bhantē, mayā katang puññāng sāminā
anumoditabbang, sāminā katang puññāng maihang
dātabbang, sādhu sādhu anumodāmi.

(Permit me, Venerable Sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits I possess be recognized, and may I be allowed to share in your merit. If this is agreeable I humbly express my gratitude.)

The candidate kneels down and says:

Sabbang aparādhāng khamatha mē bhantē.

(Forgive me, Venerable Sir, for all my faults.)

He prostrates once and goes on:

Ukāsa dvārattayēna katang sabbang aparādhāng
khamatha mē bhantē.

(*Venerable Sir, please forgive me for any faults of thought, word, or deed.*)

He prostrates once more time, then stands up and says:

Vandāmi bhantē, sabbang aparādhān khamatha mē
bhantē, mayā katang puññang sāminā anumoditabbang,
sāminā katang puññang maihang
dātabbhang, sādhu sādhu anumodāmi.

(*Permit me, Venerable Sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits I possess be recognized, and may I be allowed to share in your merit. If this is agreeable I humbly express my gratitude.*)

Kneeling down, the candidate prostrates three times.

*At this point the candidate's parents or relatives or whoever is sponsoring the ordination will lead him into the Uposatha. He should take care to step over the door-sill as he enters the building. Once inside he will be led round behind the main Buddha image where he will light candle and incense again and then repeat the same recitations and actions as he did at the **Sima Marker**. This completed, the candidate will be led to a position in front of the platform on which the assembled bhikkhus are sitting. Here his sponsors will be waiting to offer him the robes, and he should kneel down and make three prostrations to them before leaning forward slightly and extending his arms so that they may place the set of robes across his forearms.*

*The candidate, carrying his robes across his forearms, climbs onto the platform and moves on his knees to just in front of his **Preceptor (UPAJJHAYA)**. He offers the set of robes to his*

Upajjhaya followed by whatever additional things are passed to him and then prostrates three times.

9.7 Requesting the going-forth (pabbajjā)

The preceptor, Upajjhāya will place the robes across his forearms again, whereupon the candidate will stand up and recite the following:

Ukāsa vandāmi bhantē, sabbang aparādhāng
khamatha mē bhantē, mayā katang puññang sāminā
anumoditabbang, sāminā katang puññang maihang
dātabbang, sādhu sādhu anumodāmi.

Ukāsa kāruññang katvā, pabbajjang dētha mē bhantē.

(Permit me, Venerable Sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits I possess be recognized, and may I be allowed to share in your merit. If this is agreeable I humbly express my gratitude.)

Please, Venerable Sir, have compassion and grant me the Going-Forth.)

He kneels down and goes on:

Ahang bhantē pabbajjang. Yācāmi dutiyampi ahang
bhantē pabbajjang yācāmi, tatiyampi ahang bhantē
pabbajjang yācāmi,

I ask, Venerable Sir, for the Going-Forth,

I ask, Venerable Sir, for the Going-Forth. For the second time I ask, Venerable Sir, for the Going-Forth. For the third time)

The candidate continues, reciting the following passage three times,

Sabba-dukkha-nissarana-nibbāna-sacchikaranat-thāya imang kāsāvang gahētvā, pabbājētha mang bhantē, anukampang upādāya.

(For release from all sufferings and for the realization of Nibbana, kindly accept these saffron robes, Venerable Sir, and out of compassion grant me the Going-Forth.)

Leaning forward slightly, the candidate offers the robes to Upajjhaya once again. He now continues reciting the following passage three times:

Sabba-dukkha-nissarana-nibbāna-sacchikaranat-thāya
ētang kāsāvang datvā, pabbājētha mang bhantē,
anukampang upādāya.

(For release from all sufferings and for the realization of Nibbana, kindly accepts these saffron robes, Venerable Sir, and out of compassion grant me the Going-Forth.)

9.8 Instruction:

The candidate prostrates three times and then sits in the polite sideways posture and listens attentively to the Upajjhaya. The Upajjhaya will now instruct him about the Triple Gem, the purpose and significance of ordination including the basic meditation. The upajjhaya, furthermore, will teach him to use

the parts of the body as the preliminary objects of meditation. The candidate, will repeat word by word after the Upajjhaya:

Kesa	<i>Hair of the head</i>
Loma	<i>Hair of the body</i>
Nakaha	<i>Nails</i>
Danta	<i>Teeth</i>
Taco	<i>Skin</i>

Then again in reverse order:

Taco	<i>Skin</i>
Danta	<i>Teeth</i>
Nakaha	<i>Nails</i>
Loma	<i>Hair of the body</i>
KēSā	<i>Hair of the head</i>

*The Upajjhaya will now remove the shoulder cloth worn across the left shoulder (*Angsa*) from the set of robes and put it over the candidate's head and arrange it so as to cover his left shoulder. Having received the set of robes, once more, the candidate moves backward on his knees until he is where he will be helped to put on his robes.*

9.9 Requesting the refuges and precepts and nissaya

(As the same process at the form 1)

Now the Upajjhāya tells the Sāmanera that it is now time for the Sangha to ordain him as a Bhikkhu in the Dhamma-Vinaya of the Buddha. In the Motion and Announcements the Sāmanera's and the Upajjhāya's names will be mentioned. The Upajjhāya tells him his own name and the Sāmanera's Pāli name and instructs him to tell them to the Ācariya (s) when he is

questioned in the process of ordination. Also the Pāli names of the requisites for a Bhikkhu, such as the bowl and the robes, are to be memorized by the Sāmanera.

9.10 Scrutiny of the Bowl and Robes

(Ēsāhang and ukāsa are the same processes)

Now the Ācariya who is appointed to make the formal Announcement puts the sling of the bowl crosswise on the Sāmanera's right shoulder in such a way that the bowl hangs behind the Sāmanera. He then recites the Pāli name of the bowl and the robes. The Sāmanera should reply as follows:

- | | |
|------------|--|
| Upajjhāya: | <i>(Touching the alms bowl) Ayantē patto.</i>
<i>(This is your alms-bowl.)</i> |
| Sāmanera: | Āma bhantē. (Yes, Venerable Sir.) |
| Upajjhāya: | <i>(Touching the outer robe) Ayang sangghāti.</i>
<i>(This is the outer robe.)</i> |
| Sāmanera: | Āma bhante. (Yes, Venerable Sir.) |
| Upajjhāya: | <i>(Touching the upper robe) Ayang uttarāsanggho.</i>
<i>(This is the upper robe.)</i> |
| Sāmanera: | Āma bhantē. (Yes, Venerable Sir.) |
| Upajjhāya: | <i>(Touching the under robe.)</i>
Ayang antaravāsako. (<i>This is the under robe.</i>) |
| Sāmanera: | Āma bhante. (Yes, Venerable Sir.) |

9.11 Informing the Sangha

*of the Examination of the Applicant
(form 1 and 2 are the same now)*

Now the Ācariya, having paid homage to the Triple Gem by prostrating himself three times, in the kneeling position joins his hands in the gesture of respect and recites three times the preliminary passage revering the Buddha:

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to the Exalted One, the Arahant, perfectly Enlightened by himself.

He then sits in the polite sideways sitting posture (with his legs folded to one side) and informs the Sangha that he will examine the applicant for monkhood.

Sunātu mē bhantē sangho. (*itthannāmo*) āyasmato (*itthannāmassa*) upasampadāpēkkho. Yadi sanghassa pattakallang, ahang (*itthannāmang*) anusāseyyang.

*Let the Sangha listen to me, Venerable Sir. This (name of the aspirant) wishes from me the Upasampadā from the Venerable (name of the Preceptor). If the Sangha is ready,
I shall examine (name of the applicant).*

*In the bracketed words, (**‘itthannāmo’**) is to be replaced by the applicants’s name in the nominative case; **‘itthannāmassa’** by the Upajjhāya’s name in the genitive case; and **‘itthannāmang’** by the applicant’s name in the accusative case.*

9.12 Examination of the Applicant

Outside the Sangha

Then the Ācariya gets up and goes to the cloth spread for him. Standing on it, he examines the applicant as follows:

Sunasi (*Pāli name of applicant in the vocative case*),
Ayante saccakālo bhūtakālo.

Listen, (name of the applicant).

This is the time for the truth, the time for what is factual.

Yang jātang tang sanghamajjhē pucchantē.
 Santang atthīti vattabbang.
 Asantang natthīti vattabbang.

Whatever has occurred, that you will be asked in the midst of the sangha.

Whatever is so should be affirmed.

Whatever is not so, should be denied.

Mā kho vitthāsi.
 Mā kho mangku ahosi.
 Ēvantang pucchissanti.
Do not be embarrassed.
Do not be confused.
They will ask you as follows:

Ācariya: **Santi tē ēvarūpā abhādhā.**

(Do you have diseases such as these?):

Kutthang. (*Leprosy?*)

Applicant: **Natthi bhantē.** (*No, Venerable Sir.*)

Ācariya: Gandho. (*Ulceration?*)

Applicant: **Natthi bhantē.** (*No, Venerable Sir.*)

Ācariya: Kilāso. (*Ringworm?*)

Applicant: **Natthi bhantē.** (*No, Venerable Sir.*)

- Ācariya:** Soso. (Tuberculosis?)
Applicant: **Natthi bhantē.** (*No, Venerable Sir.*)
- Ācariya:** Apamāro. (Epilepsy?)
Applicant: **Natthi bhantē.** (*No, Venerable Sir.*)
- Ācariya:** Manussosi. (*Are you a human being?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Purisosi. (*Are you a man?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Bhujissosi. (*Are you a free man?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Ananosī. (*Are you without debt?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Nasi rājabhato.
(*Are you exempt from government service?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Anuññātosi mātāpitūhi.
(*Have you been permitted to ordain
by your mother and father?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Paripunnavīsativassosi.
(*Are you fully 20 years of age?*)
Applicant: **Āma bhante.** (*Yes, Venerable Sir.*)
- Ācariya:** Paripunnante pattaçīvarang.
(*Have you the bowl and the robes complete?*)
Applicant: **Āma bhantē.** (*Yes, Venerable Sir.*)
- Ācariya:** Kinnāmosi. (*What is your name?*)
Applicant: **Aham bhante** (name) **nāma.** (*Venerable Sir,
I am named _____.*)
- Ācariya:** Ko nāma tē upajjhāyo. (*What is your preceptor's
name?*)
Applicant: - Upajjhāyo mē bhantē āyasmā _____ nāma.

(*My preceptor's name is Venerable _____*).

9.13 Informing the Sangha that the Applicant has been Examined

Then the Ācariya returns to the Assembly, prostrates himself once, sits in the sidewise sitting posture, joins hands in the gesture of respect and chants the following Pāli passages for calling in the applicant.

Sunātu mē bhantē sangho,

Let the Sangha listen to me, Venerable Sirs.

(Itthannāmo) āyasmato

(Itthannāmassa) upasampadāpekkho,

(The applicant's name) is Venerable (the Preceptor's name). applicant for acceptance

**Anusittho so mayā, yadi sanghassa
pattakallang, (itthannāmo) āgaccheyya.**

He has been examined by me. If there is the complete preparedness of the Sangha, let (applicant's name) come here. Replace 'itthannāmo' with the Pāli name of the applicant in the nominative case; and 'itthannāmassa' with the Pāli name of the Upajjhāya in the genitive case. The Ācariya now turns to the applicant and calls him in by saying, Āgacchāhi. (Come here!)

Then the applicant approaches the Assembly and prostrates himself three times before his Upajjhāya. During his prostration, the Kammavācācariya or a Bhikkhu nearest to him holds the bowl-strap to prevent the bowl from falling about. After this, kneeling down, the applicant utters the following passages asking that he be ordained.

9.14 Upasampadā

(Requesting The Acceptance)

Sanghambhantē, upasampadang yācāmi.
 Ullumpatu mang bhantē, sangho anukampang upādāya
Venerable Sirs, I beg for Upasampadā (Acceptance).
May the Sangha raise me up out of compassion.

Dutiyampi bhantē, sanghang upasampadang yācāmi.
 Ullumpatu mang bhantē, sangho anukampang upādāya.
For the second time, Venerable Sir, I request Upasampadā (Acceptance).
May the Sangha raise me up out of compassion.

Tatiyampi bhantē sanghang upasampadang yācāmi.
 Ullumpatu mang bhantē, sangho anukampang upādāya.
For the third time, Venerable Sirs, I beg for Upasampadā (Acceptance).
May the Sangha raise me up out of compassion.

The Upajjhāya then informs the Sangha as follows:
Idāni kho āvuso ayang (applicant's Pāli name) nāma
 sāmanēro mama upasampadāpēkkho,
 upasampadang ākangkhamāno sanghang yācati.

Now Venerable Sagha, this Sāmanera named (name) is my applicant for Acceptance. Desiring Upasampadā, he requests it from the Sangha.

Ahang sabbamimang sanghang ajjhēsāmi.
 Sādhu āvuso sabboyang sangho imang
 (Pāli name of the applicant in the accusative case) nāma
 sāmanērang antarāyikē dhammē pucchitvā, tattha

pattakallattang ñatvā, ñatticatutthēna kammēna akuppēna thānārahēna upasampādēmāti kammasannithānang karotu.

I request all this from the Sangha.

Revered Sangha, when all the Sangha, having questioned this Sāmanera named (name) about the obstructing circumstances, and acknowledged complete preparedness, then we shall give Upasampadā by the Act of Four Announcements including the Motion which is firm and proper to the occasion, bringing the Act to a conclusion.

(If there is present in the Assembly a Bhikkhu who is older in vassa than the Upajjhāya, the Pāli word Āvuso must be changed to Bhante.)

9.15 Examination of the Applicant

Then the Ācariya informs the Sangha of his duties as follows:
Sunātu mē bhantē sangho.

Ayang (applicant's name in the nominative case) āyasmato
 (Upajjhāya's name in the genitive case) upasampadāpekkho

Let the Sangha listen to me, Venerable Sir. This (applicants, name) is Venerable (preceptors, name) applicant for Acceptance,

Yadi sanghassa pattakallang,
Ahang (applicant's name in the accusative case)
Antarāyikē dhammē puccheyyang.

If there is the complete preparedness of the Sangha, I shall ask (applicant's name), about the obstructing circumstances.
Sunasi (applicant's name in the nominative case)

Ayantē saccakālo, bhūtakālo.

Listen (applicant's name), this is the time for the truth, the time for what is factual.

Yang jātang tang pucchāmi.
Santang atthīti vattabbang.
Asantang natthīti vattabbang.
Santi tē ēvarūpā abādhā.

*Whatever has occurred, that I ask you.
whatever is so, should be affirmed.
whatever is not, should be denied.
do you have diseases such as these?....*

after this, the process of questioning and answering between the Ācariya and the applicant is carried on in the same manner as given above until the last question and answer:

Ācariya: Ko nāma tē upajjhāyo.

(What is your preceptor's name?)

Applicant: Upajjhāyo mē bhantē āyasmā _____ nāma.
(My preceptor's name is Venerable_____).

9.16 The Three Announcements

After the process of examination, the Ācariya chants the following Motion and Announcements to the Sangha,

Sunātu mē bhantē sangho,

Let the Sangha listen to me. Venerable Sirs.

Ayang āyasmato, (applicant's name in the nominative case,

Preceptor's name in the genitive case This (applicant's name is Venerable (Preceptor's name) applicant for Acceptance)
Upasampadāpekkho,

Parisuddho antarāyikēhi dhammēhi,
paripunnassa pattacīvarang,

(Applicant's name in the nominative case)

sanghang upasampadang yācati, āyasmatā

(Preceptor's name in the instrumental case) *upajjhāyēna.*

Yadi sanghassa pattakallang, sangho

(applicant's name in the accusative case)

upasampādeyya, āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna.Esā ñatti.

He is free of the obstructing circumstances.

His bowl and robes are complete.(Applicant's name) requests Upasampadā (Acceptance) from the Sangha, with Venerable (Preceptor's name) as Preceptor.

If there is the complete preparedness of the Sangha, let the Sangha give (applicant's name) Upasampadā (Acceptance) with Venerable (Preceptor's name) as Preceptor.

This is the Motion.

Sunātu mē bhantē sangho.

Let the Sangha listen to me, Venerable Sirs.

Ayang āyasmato (applicant's name in the nominative case)

(Preceptor's name in the genitive case)

Upasampadāpēkkho,

parisuddho antarāyikehi dhammehi,

paripunnassa pattacīvarang,

(Applicant's name in the nominative case)

sanghang upasampadang yācati, āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna.

He is free of the obstructing circumstances.

His bowl and robes are complete.

(Applicant's name) requests Upasampadā from the Sangha with Venerable (Preceptor's name) as Preceptor.

Sangho (applicant's name in the accusative case)

Upasampadēti āyasmatā

(Preceptor's name in the instrumental case)

upajjhāyēna, Yassāyasmato khamati, (applicant's name in the genitive case) upasampadā āyasmatā (Preceptor's name in the instrumental case)

Upajjhāyēna. So tunhassa, Yassa na khamati, so bhāseyya.

The Sangha is giving (name) Upasampadā with Venerable (Preceptor's name as Preceptor.

If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor, let them be silent. He to whom it is not agreeable, he should speak

Dutiyampi ētamathhang vadāmi.

Sunātu mē bhantē sangho.

Ayang (applicant's name in the nominative)

āyasmato (Preceptor's name in the genitive case)

Upasampadāpekkho,

parisuddho antarāyikēhi dhammēhi,

A second time I speak about the matter.

Let the Sangha listen to me, Venerable One.

This (applicant's name) wishes for Upasampadā from

Venerable (Preceptor's name).

paripunnassa pattacīvarang,

(Applicant's name in the nominative case)

sanghang upasampadang yācati, āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna Sangho (applicant's name in the accusative case)

Upasampādeti āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna, yassāyasmato khamati,

(applicant's name in the genitive case)

Upasampadā āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna. So tunhassa, yassa na khamati, so bhāseyya.

He is free of the obstructing circumstances. His bowl and robes are complete. (applicant's name) begs Upasampadā from the Sangha with Venerable (Preceptor's name) as Preceptor. If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor, let them be silent.

He to whom it is not agreeable, he should speak.

Tatiyampi ētamatthang vadāmi.

Sunātu mē bhantē sangho.

Ayang (applicant's name in the nominative case)

Āyasmato (Preceptor's name in the genitive case)

Upasampadāpekkho,

parisuddho antarāyikehi dhammehi,

paripunnassa pattacīvarang,

(applicant's name in the nominative case)

sanghang upasampadang yācati, āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna. Sangho

(applicant's name in the accusative case)

Upasampādeti āyasmatā

(Preceptor's name in the instrumental case)

Upajjhāyēna, Yassāyasmato khamati, (applicant's name in the genitive case)

upasampadā āyasmatā (Preceptor's name in the instrumental case) upajjhāyēna,

so tunhassa, yassa na khamati, so bhāseyya.

Upasampanno sanghēna

(applicant's name in the nominative case)

Āyasmatā (Preceptor's name in the instrumental case)

Upajjhāyēna.

A third time I speak about this matter.

Let the Sangha listen to me, Venerable Sirs. This (applicant's name) is Venerable (Preceptor's name), applicant for Acceptance

He is free of the obstructing circumstances. His bowl and robes are complete.

(Applicant's name) requests Upasampadā from the Sangha with Venerable (Preceptor's name) as Preceptor.

The Sangha is giving (applicant's name) Upasampadā with Venerable (Preceptor's name) as Preceptor.

If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor, let them be silent.

He to whom it is not agreeable, he should speak. Upasampadā has been given by the Sangha to (applicant's name) with the Venerable (Preceptor's name) as Preceptor.

Khamati sanghassa,

Tasmā tunahī. Ēvamētang dhārayāmi.

It is agreeable to the Sangha, therefore it is silent. Thus I do hold it.

*These four Announcements are to be made in full. On no account is an omission permitted. The first Announcement is called the *Natti* or Motion, and the following three are called*

Anusāvanā or Information. Thus ordination is to be made by four complete Announcements.

If two or three applicants will be ordained at the same time, the following proceedings must be done separately:

1. *Going for Refuge to the Triple Gem*
2. *Undertaking the Precepts*

3. *Asking permission for dependence upon the Upajjhāya*

4. *Scrutiny of the bowl and robes*
5. *Examination of the applicant by the Ācariya, both outside the Sangha and in the presence of the Sangha.*

Proceedings other than those mentioned above can be done collectively, but the Pāli verbs and the possessive forms there must agree with the names and numbers in grammatical relation.

When there are many applicants to be ordained at the same time, the collective method of ordination may be convenient and is a saving time, but is very improper and misleading when the *Upajjhāya* or the Ācariya know little of the Pāli language. So it is advisable that in the assembly of Bhikkhus where there is no one who knows Pāli grammar, the collective method of ordination should never be done. Moreover, the ordination of more than three applicants at the same time can never be allowed.

With the conclusion of the ordination, the applicant is considered to be in the state of *Upasampadā* and in

*communion (*Sangvāsa*) with the Sangha. After the Ācariya has taken the bowl from him, the new bhikkhu prostrates three times and sits in his place within the Assembly of Bhikkhus.*

9.17 Confession of Junior Transgressions

Every bhikkhu must conform to the laws and traditions of the Vinaya. To transgress any of its rules of training is called apatti, or an offence. Offences are of two kinds: incurable (atekiccha), and curable (satekiccha). The former refers to the class called parajika, or defeat. A bhikkhu who commits any of the four parajika offences is automatically no longer a bhikkhu. He must leave the community by disrobing and resuming the lay life; any attempt to reordain is automatically invalid.

Curable offences may be divided into two sorts: heavy (garukapatti) and light (lahukapatti). There is only one class of heavy curable offences, the thirteen sandhadisesa, which entail initial and subsequent meetings of the Sangha. These offences are curable by undergoing probation (parivasa), after which – if the Sangha is convinced of one's repentance – a meeting of not less than twenty bhikkhus is called and the offender is declared pure again and restored to his original status.

Light offences are of different categories, which, in descending order of severity, are; thullaccaya (grave offences), pacittiya (offences of expiation), patidesaniya (offences to be confessed), dukkata (offences of wrong-doing), and dubbhasita (offences of wrong speech). It is the duty of bhikkhu to undergo the confession of minor transgressions with a fellow bhikkhu on a daily basis. This may effect purification from minor offences

or from personal weaknesses which might not constitute a breach of monastic deportment.

A bhikkhu who wishes to confess a light offence should arrange his robe over his left shoulder (leaving the right shoulder open) and, going to another bhikkhu, kneel down before him. Joining his hands in respect, he makes known his wish to confess the offence. If he can recollect the offence specifically, he should first tell it to the other bhikkhu in his own language. This prevents bhikkhus who have the same offence from confessing together. Then he proceeds to say the traditional Pali passages for confession.

Although the formula for confessing light offences admits a fair amount of variation depending on whether one or more offences of a particular class are being confessed together, and whether the offences deal with one or more rules – the blanket form of confession is the one first learned by new bhikkhus, as it is used on every Uposatha day to clear oneself of any offence, witting or unwitting, before listening to the recital of Patimokkha. Because a bhikkhu is allowed to over-state the number of offences he has committed, and to admit to (in the formula “see”) offence he is unaware of committing, the blanket form may be used on other occasions as well, even when only one or two offences are being confessed.

Junior:

Sabbatā āpattiyo ārocēmi (three times)

I beg the opportunity to confess all my offenses.

Sabbā lahukā āpattiyo ārocēmi (three times)

I beg the opportunity to confess all offences

both serious and slight

**Ahang bhantē sambahulā nānāvatthukāyo
Āpattiyo āpajjing tā tumhamūlē patidēsēmi**

Venerable sir, I beg the opportunity to confess my transgressions in your presence

Senior:

Passasi āvuso tā āpattiyo

O! Younger bhikkhu, can you see your transgressions?

Junior:

Ukāsa āma bhantē passāmi

Senior bhikkhu! Please give me the opportunity

For, I cannot see them.

Senior:

Āyating āvuso sangvareyyāsi

Younger bhikkhu! You should be restrained henceforth.

Junior:

Sādhu sutthu bhantē sangvarissāmi

Senior bhikkhu! Henceforth I shall be restrained,

Dutiyampi sādhu sutthu bhantē sangvarissāmi

For a second time…

Tatiyampi sādhu sutthu bhantē sangvarissami

For a third time…

Junior Na punēvang karissāmi

I will never do this again

Senior; Sādhu

Well done

Junior Na punēvang bhāsissāmi

I will never speak this again

Senior Sādhu

Well done

Junior Na punēvang cintayissāmi

I will never think of this again

Senior Sādhu

Well done

The ceremony is then repeated with an exchange of roles between the minor and senior bhikkhus.

9.18 Words of Asking Forgiveness

Used for paying respect to elder monks

The Buddha's Teaching holds that when a person is aware that he has done wrong to another, he should ask the forgiveness of the person he has wronged. The latter, being begged for forgiveness, should not bear a grudge against the former, but instead should forgive him. Among bhikkhus in the early days, the best opportunity for the rains. It has thus become traditional for junior bhikkhus to ask their seniors for forgiveness on the first day of the Rains or soon after that, depending on whether they stay in the same or different monasteries.

The procedure for asking forgiveness begins with an offering of candles, incense or flowers (in some monasteries, "Namo..." is chanted three times and then the offering-tray is picked up and held by the most senior bhikkhu in the group, while in chanting "there..."). The asking of forgiveness is conducted as follows:

Junior monk

Thērē pamādēna, dvārattayēna katang sabbang aparādhāhang
khamatha mē bhantē

Forgive me venerable sir, for all that I have done out of heedlessness to you by way of the three doors (body, speech, and mind)

Senior:

Ahang khamāmi, tayāpi mē khamitabbang

I forgive you; you should also forgive me.

Junior monk

Ukāsa khami bhantē

I forgive you, Venerable Sir.

Any number of bhikkhus may ask forgiveness as a group, changing the word me (me) into no (us), and khamami (I forgive) into khamama (we forgive). The thera should then say tumhehipi (by you plural) instead of tayapi (by you – singular). The word there, is term of respect for bhikkhus senior to oneself, and may be replaced by the following words whenever appropriate: upajjhaye (for one's Preceptor), acariye (for one's teacher), ayasmante (a general term of respect for more senior bhikkhu), mahathere (for a very senior and respected bhikkhu).

In some monasteries, all the bhikkhus asking forgiveness prostrate themselves immediately after chanting this, and remain in that position while the senior bhikkhu speaks his forgiveness together with verses of blessing, at the end of which all, still prostrating, respond, “Sādhu bhante”, Even in cases where no wrong has been done, the custom is still followed. When a senior bhikkhu has actually wronged a junior one, he too should ask forgiveness, and not stand on his seniority.

Note: for asking forgiveness in a group change mi to ma and khamāmi bhante to khamāma bhante. For the one receiving forgiveness change tayāpi to tumhehipi and khamami to khamama

9.19 Ordination for the nun

Arahang sammā-sambuddho bhagavā.

*The Blessed One is Worthy and Rightly Self-awakened.
Buddhang bhagavantang abhivādēmi.*

*I bow down before the Awakened, Blessed One.
(BOW DOWN)*

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.
Dhammadang namassāmi. *I pay homage to the Dhamma.*
 (BOW DOWN)

Supatipanno bhagavato sāvaka-sangho.

The Sangha of the Blessed One's disciples has practiced well.
Sanghang namāmi. *I pay respect to the Sangha.*
 (BOW DOWN)

Namo tassa bhagavato arahato sammā-sambuddhassa.
(Three times.)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Ēsāhang bhantē, sucira-parinibbutampi, tang bhagavantang saranang gachāmi, dhammañca bhikkhu-sanghañca,

Venerable sir, I take refuge in the Blessed One – though he long ago attained Liberation – together with the Dhamma and the Bhikkhu Sangha.

Pabbajjang mang sangho dhārētu, ajjataggē pānupētang saranang gatang.

*May the Sangha regard me as one gone forth,
 Having attained refuge from this day forward.*

Ahang bhantē, ti-saranēna saha attha sīlāni yācāmi.

*Venerable Sir, I request the Three Refuges
 and the Eight Precepts.*

Dutiyampi ahang bhantē... Venerable Sir, a second time...

Tatiyampi ahang bhantē... Venerable Sir, a third time...

(The monk then recites the following passages three times, after which the nun repeats it three times:)

Namo tassa bhagavato arahato sammā-sambuddhassa.

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One. (Three time)

(*The monk then recites the following passages line by line, with the nun reciting line by line after him.*)

Buddhang saranang gacchāmi. *I go to the Buddha for refuge.*
 Dhammang saranang gacchāmi. *I go to the Dhamma for refuge.*
 Sanghang saranang gacchāmi. *I go to the Sangha for refuge.*
 Dutiyampi buddhang saranang gacchāmi.

A second time, I go to the Buddha for refuge.
 Dutiyampi dhammang saranang gacchāmi.

A second time, I go to the Dhamma for refuge.
 Dutiyampi sanghang saranang gacchāmi.

A second time, I go to the Sangha for refuge.
 Tatiyampi buddhang saranang gacchāmi.

A third time, I go to the Buddha for refuge.
 Tatiyampi dhammang saranang gacchāmi.

A third time, I go to the Dhamma for refuge.
 Tatiyampi sanghang saranang gacchāmi.

A third time, I go to the Sangha for refuge.
The monk then says: Ti-sarana-gamanang nitthitang.

This ends the going for refuge.

The nun responds: Āma bhantē.

Yes, Venerable Sir.

(*The monk then recites the precepts line by line, with the nun reciting them line by line after him.*)

Pānātipātā vēramanī sikkhā-padang samādiyāmi.

I undertake the training rule to refrain from killing life.
 Adinnādānā vēramanī sikkhā-padang samādiyāmi.

I undertake the training rule to refrain from stealing.
 Abrahma-cariyā vēramanī sikkhā-padang samādiyāmi.

*I undertake the training rule to refrain
 from sexual intercourse.*

Musāvādā vēramanī sikkhā-padang samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-mēraya-majja-pamādatthānā vēramanī
sikkhā-padang samādiyāmi.

*I undertake the training rule to refrain from intoxicating
liquors and drugs that lead to heedlessness.*

Vikāla-bhojanā vēramanī sikkhā-padang samādiyāmi.

*I undertake the training rule to refrain from eating after
noon and before dawn.*

Nacca gīta vādita visūka dassanā, mālā gandha vilēpana
dhārana mandana vi-bhūsanatthānā vēramanī sikkhā-padang
samādiyāmi. *I undertake the training rule to refrain*

*from dancing, singing, music,
watching shows, wearing garlands,
beautifying myself with perfumes and cosmetics.*

Uccāsayana mahāsayanā vēramanī

Sikkhā-padang samādiyāmi. *I undertake the training rule to
refrain from high and luxurious seats and beds.*

Imāni attha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni attha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni attha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

9.20 Words of Disrobing:

Sikkhang paccakkhāmi gihti mang dhārētha (three times

I give up the training. May you regard me as a layman.

Section 10

Ceremony section

10.1 Formal Offerings of Food

(To four or more monks. Repeat Namo… three times, then:)

Imāni mayang bhantē, bhattāni, saparivārāni, bhikkhu-sanghassa, onojayāma. Sādhu no bhantē, bhikkhu-sangho, Imāni, bhattāni saparivārāni, patigganhātu, amhākang, Dīgha-rattang, hitāya, sukhāya.

*Venerable Sir, we present these foods of ours,
together with their accompanying articles,
to the Bhikkhu Sangha. May the Sangha
accept these foods, together with their accompanying
articles, for our long-term welfare and happiness.*

(To three monks or less. Repeat Namo…three times, then:)

Imāni mayang bhantē, bhattāni, saparivārāni, sīlavantassa, onojayāma. Sādhu no bhantē, sīlavanto, imāni, bhattāni saparivārāni, patigganhātu, amhākang, Dīgha-rattang, hitāya, sukhāya.

*Venerable Sir, we present these foods of ours,
together with their accompanying articles,
to the virtuous ones. May the virtuous ones accept
these foods, together with
their accompanying articles,
for our long-term welfare and happiness.*

10.2 General Items (after noon)

(To four or more monks. Repeat *Namo… three times, then:*)
 Imāni mayang bhantē, sangha-dānāni, bhikkhu-sanghassa,
 onojayāma. Sādhu no bhantē, bhikkhu-sangho,
 Imāni, sangha-dānāni, patigganhātu, amhākang,
 dīgha rattang, Hitāya, sukhāya.

*Venerable Sir, we present these Sangha gifts of ours to
the Bhikkhu Sangha.*

*May the Sangha, please accept these gifts for our
long-term welfare and happiness.*

10.3 Forest Cloth

(To four or more monks. Repeat *Namo… three times, then:*)
 Imāni mayang bhantē, pangsukūla-cīvarāni, saparivārāni,
 Bhikkhu-sanghassa, onojayāma. Sādhu no bhantē, bhikkhu-
 sangho, Imāni, pangsukūla-cīvarāni, saparivārāni,
 patigganhātu, amhākang, Dīgha-rattang, hitāya, sukhāya.

*Venerable Sir, we present these cast-off cloths of ours,
together with their accompanying articles to the Bhikkhu*

Sangha. May the Sangha, please accept these cast-off cloths, together with their accompanying articles, for our long-term welfare and happiness.

(To three monks or less. Repeat Namo...three times, then:)

Imāni mayang bhantē, pangskūla-cīvarāni, saparivārāni, sīlavantassa, Onojayāma. Sādhu no bhantē, sīlavanto, imāni, pangskūla-cīvarāni, Saparivārāni, patigganhātu, amhākang, dīgha-rattang, hitāya, sukhāya.

May Venerable Sir, we present these cast-off cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these cast off cloths with their accompanying articles, for our long-term welfare and happiness.

Declaration for a Gift to the Bhikkhu Sangha

(To be made by one of the monks)

(Repeat Namo... three times, then:)

Yagghē bhantē sangho jānēyya: Ayang pathama-bhāgo thērassa Pāpunāti. Avasēsa bhāgā amhākang pāpunantu. Bhikkhu ca (samanērā Ca gahatthā ca)* yathā-sukhang paribunjantu.

May the Sangha please pay attention:

The first share [of this gift] goes to the senior monk.

May the remaining shares be ours. May the monks, (the novices, and the lay people) [living here] use these things as they please.*

**Omit or include the references to novices and lay people as is appropriate.*

10.4 Rains Bathing Cloth

(To four or more monks. Repeat *Namo… three times, then,*)
 Imāni mayang bhantē, vassāvāsika-cīvarāni, saparivārāni,
 Bhikkhu-sanghassa, onojayāma. Sādhu no bhantē, bhikkhu-
 sangho, Imāni vassāvāsika-cīvarāni, saparivārāni,
 patigganhātu, amhākang, Dīgha-rattang, hitāya, sukhāya.

*We present these Rains retreat cloths of ours,
 together with their accompanying articles, to the
 Bhikkhu Sangha. May the Bhikkhu Sangha accept these Rains
 bathing cloths,*

*together with their accompanying articles, for our long-
 term welfare and happiness.*

(To three monks or less. Repeat *Namo…three times, then:*)

Imāni mayang bhantē, vassāvāsika-cīvarāni, saparivārāni,
 sīlavantassa, Onojayāma. Sādhu no bhantē, sīlavanto, imāni
 vassāvāsika-cīvarāni, Saparivārāni, patigganhātu, amhākang,
 Dīgha-rattang, hitāya, sukhāya.

*We present these Rains retreat cloths of ours, together
 with their accompanying articles, to the virtuous ones. May the
 virtuous ones accept these Rains bathing cloths,*

*together with their accompanying articles, for our long-
 term welfare and happiness.*

10.5 Candles

(Repeat *Namo… three times, then:*)

Imāni mayang bhantē, dīpa-dhūpa-puppha-varāni,
 ratanattayassēva, Abhipūjēma. Amhākang, ratanattayassa
 pūjā, dīgha-rattang, hita-sukhāvahā hotu,
 āsavakkhayappattiyā, sangvattatu.

We offer these excellent candles, incense sticks,

and flowers in homage to the Triple Gem bring about our long-term welfare and happiness; may it lead to the attainment of the ending of defilement.

10.6 Kathina Cloth

(Repeat Namo… three times, then:)

Imang bhantē, saparivārang, kathina-cīvara-dussang,
sanghassa, Onojayāma. Sādhu no bhantē, sangho, imang,
saparivārang, kathina-Cīvara-dussang, patigganhātu patig-
gahētava ca, iminā dussēna, Kathinang attharatu, amhākang,
dīgha-rattang, hitāya, sukhāya.

Venerable Sirs, we present this kathina-robe cloth, together with its accompanying articles, to the Sangha.

May the Sangha please accept this kathina robe cloth, together with its accompanying articles, and having accepted it, spread the kathina with this cloth for our long-term welfare and happiness.

10.7 Lodgings

(Repeat Namo… three times, then:)

Imāni mayang bhantē, sēnāsanāni, ā-gatānāgatassa,
cātuddisassa, Bhikkhu-sanghassa, onojayāma. Sādhu no
bhantē, bhikkhu-sangho, imāni, sēnāsanāni, patigganhātu,
amhākang, dīgha-rattang, hitāya, sukhāya.

Venerable Sirs, we present these lodgings to the Bhikkhu Sangha of the four directions, both those who have come and those who have yet to come. May the Bhikkhu Sangha accept these lodgings for our long-term welfare and happiness.

Homage to the noble ones

Sambudho dipadang sēttho
 Kondhañño pubbabhāgē ca
 Sārīputto ca dakkhinē
 Pacchi mē ca Ānando
 Moggallāno ca uttarē
 Imē kho manggalā Buddhā
 Vanditātē ca amhēhi
 Ētēsang ānubhāvēna

nissinno cēvamajjhimē,
 Āganeyyē ca Kassapo,
 haratiyē upālī ca,
 Bāyabbē ca Gavammpati,
 Isānēpi ca Rāhulo,
 Sabbē idha patitthitā,
 Sakkārēhi ca pūjitatā,
 Sabbasotthī bhavantu no.

6.11 Jinapañjara gāthā

Verse on the conqueror's mansion

Jayāsanākatā Buddhā	<i>jētvā mārang savāhanang,</i> <i>The Lord of men, the Buddhas went up to their victorious thrones,</i> <i>Conquered the Evil One together with his army and vehicles.</i>
Catusaccā-sabhang rasang	<i>yē pivingsu narāsabhā,</i> <i>Having obtained the savour of Four Noble Truths.</i>
Tanhangkarādayo Buddhā	<i>Atthavīsati nāyakā,</i> <i>May the twenty-eight Buddhas known as Tanhankara etc,</i>

Sabbē patitthitā maiyhang Matthakē tē munissarā,
 and the sublime Leaders stand firmly upon my head.

Sīsē patitthitā maiyhang Buddho dhammo davilocanē,
 The Buddha is upon my head. The Dhamma is upon my both eyes.

Sangho patitthitā maiyhang Urē sabbagunākaro,
 The Sangha, the phenomenon of virtues is at my chest.

Hadayē mē anuruddho Sārīputto ca dakkhinē,
 Venerable Anurudha is at my heart. Venerable sārīputta
 is at my right side.

Kondhañño pitthibhāgasming Mogghallāno ca vāmakē,
 Venerale Moggallana is at my left side. Venerable añnakodañña is behind
 my back.

Dakkhinē savanē maiyhang Āsung ānandarāhulo,
 Venerable Ānanda and Venerable Rāhula are at my right ear.

Kassapo ca mahānāmo Ubhāsung vāmasotakē,
 Venerable Kassapa and Venerable mahānāma are at my left ear.

Kēsato pitthibhāgasming Suriyova pabhangkaro,
 Nisinno sirisampanno Sobhito munipunggavo,
 Venerable sobhita, the handsome master splendid perfectly
 like the sunshine is all over the hair throughout my body
 of both sides in front and behind.

Kumārakassapo thēro mahēsī cittavādako
 So maiyhang cadanē niccang Patithāsi gunākaro,
 Venerable Kumāra Kassapa , the great sage and eloquent
 speaker is in my mouth.

Punno anggumālo ca Upālīnandasīvalī
 Thērā pañca imējatā Nalatē tilakā mama,
 Those five known as Venerable Punna Anggulimāla, Upālī,
 Nanda, Sīvalī, stand like a holy mark anointing my forehead.

Sēsāsīti mahāthērā Vijitā jinasāvakā

Ētēsīti mahā thērā	jinavanto jinorasā, <i>The remainder of the eighty Senior Saints, the victors disciples and followers of the conqueror, the Buddha,</i>
Jalantā sīlatējēna	Anggamangēsu santhitā, <i>but each one brilliantly distinguished by the power of moral conduct, be installed throughout all parts of my body.</i>
Ratanang purato āsi	Dakkhinē mētta puttakang, <i>The discourse on Mēttā is at my right hand.</i>
Dhajjaggang pacchato āsi	Vāmē Anggulimālakang, <i>The protective verse of Anggulimāla is at my left hand. The discourse of Dhajjagga is behind my back.</i>
Khandhamora parittañca	Ātānātiya puttakang
Ākāsē chadanang āsi	Sēsā pākārasanthitā, <i>The protection of khandha and protective verse of Ātānātiya, like the strong roof covered me in the air.</i>
Jinānā varasangyutā	Sattappākāralangkatā
Vātapittādisanjātā	Bahiratthacupaddavā
Asēsā vinayang yantu	Anantajina tējasā
Vasato mē sakiccēna	Sadā sambuddhapañjarē, <i>The conqueror beside the Buddha with their various kinds of power of virtue and so on, are like seven walls enclosing me by the majestic power of Dhamma.</i>
	<i>At all time, may I reside in the encircling cage of the Enlightened Ones. Then, may all the trouble of external and internal diseases caused by air bile and so on; be eliminate and entirely be destroyed.</i>
Jinapañjaramajjhāmhi	Viharantang mahītarē
Sadā pālentu mang sabbē	Tē mahāpurisāsabhā, <i>May the Lords of men who have the most excellent virtues protect me. May the holy ones centralized with in my Jinapañjara,</i>
Iccēvamanto	Sugutto surakkho

Jinānubhāvēna	Jitupaddavo
Dhammānubhāvēna	Jitārisangho
Sanghānubhāvēna	Jitantarāyo
Saddhamānubhāvapālito	Carāmi jinapañjarēti.

*well protect and safeguard by the majestic power of true Doctrine
 subdue any distress, by the majestic power of conqueror, won over
 the enemies, by the majestic of the Dhamma expell over all perils, by
 the majestic power of Sangha, may I be guarded.*



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